

THE
Juvenile Instructor

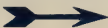
VOL. 64

MAY, 1929

NO. 5



LIFE'S SWEETEST STORY



Campfire

Makes So Many Things Just Perfect

CAMPFIRE MAYONNAISE

$\frac{1}{2}$ cup water
 $\frac{1}{3}$ cup vinegar (or lemon juice)
 4 tablespoons sugar
 1 tablespoon flour

$\frac{3}{4}$ tablespoon mustard
 Speck of red pepper
 2 eggs
 15 Campfire Marshmallows

Heat water and vinegar to boiling point. Mix dry ingredients thoroughly and add beaten eggs. Add hot liquid gradually, beating constantly. Cook in double boiler, stirring to prevent lumping, until thickened. Remove from fire and add Campfire Marshmallows cut in quarters. Beat until smooth and creamy.



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THE JUVENILE INSTRUCTOR, Vol. 64, No. 5

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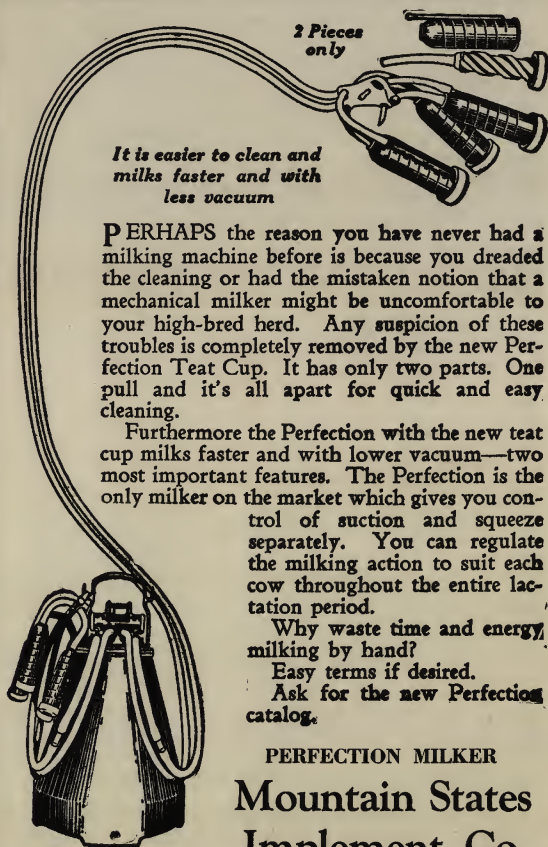
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Mother

By Mrs. Ernest Winn

- M is for Mother; today I will tell
Just why I praise you and love you so well.
Today is for Mother, and through the long hours
I will love you and cheer you with songs and with flowers.
- O is for ocean, but it cannot hold
The love of a Mother, more precious than gold.
Just how much you love me, how deeply, how well,
No one can measure; no one can tell.
- T is for time which can never destroy
The love of a Mother for her girl or her boy.
You always will love me, all my life through,
And so I will love you and honor you too.
- H is for hours you spend every day
To serve and to help me in Mother's own way.
For all of your kindness and love, now I fear,
I never can thank you enough, Mother dear.
- E is for evening, the time I love best,
When weary and tired, we sit down to rest;
Then you tell me of Jesus and His tender care,
And teach me to say my evening prayer.
- R is for reverence for you, Mother dear.
I pray God to bless you all through the year;
And help me to do the things, day by day,
That will please you and help you to be happy alway.



MOTHERS IN ISRAEL

Presidency National Women's Relief Society

Mrs. Louisa Y. Robison, President

Mrs. Amy Brown Lyman, First Counselor

Mrs. Julia A. Child, Second Counselor

Sustained at General Conference, October, 1928

The JUVENILE INSTRUCTOR

Vol. 64

MAY, 1929

No. 5

Annual Conference of the Deseret Sunday School Union

The annual conference of the Deseret Sunday School Union was held in the Tabernacle, Salt Lake City, Utah, Sunday, April 7th, 1929, at 7 o'clock p. m. The entire program was broadcasted over radio K. S. L.

General Superintendent David O. McKay presided and conducted the exercises.

In addition to the General Board, the First Presidency, Heber J. Grant, Anthony W. Ivins and Charles W. Nibley attended; also many of the Council of the Twelve, First Seven Presidents of Seventy, Presiding Bishopric, Presidents of Missions and Stakes, Superintendents of Stakes and an audience that filled the immense structure to its utmost capacity, people standing in every available space.

The organ prelude was played by Elder Tracy Y. Cannon.

The united Ogden and Salt Lake Tabernacle choirs, with congregation, sang "Behold a Royal Army," directed by Elder P. Melvin Petersen.

Prayer was offered by President Charles W. Nibley.

Elder Edward P. Kimball directed the choirs and congregation in singing "I Stand All Amazed."

General Secretary A. Hamer Reiser called the roll of stakes and missions, read an abstract of the statistical report for 1928, and presented the general Sunday School officers, who were unanimously sustained by the conference as follows:

David O. McKay, General Superin-

tendent; Stephen L. Richards, First Assistant General Superintendent; George D. Pyper, Second Assistant General Superintendent; John F. Bennett, General Treasurer; Albert Hamer Reiser, General Secretary.

Members of the General Board: David O. McKay, Stephen L. Richards, George D. Pyper, John F. Bennett, George M. Cannon, Horace H. Cummings, William A. Morton, Henry H. Rolapp, Howard R. Driggs, Milton Bennion, Charles H. Hart, Adam S. Bennion, Edward P. Kimball, Tracy Y. Cannon, T. Albert Hooper, Alfred C. Rees, Robert L. Judd, Charles J. Ross, Frank K. Seegmiller, Albert E. Bowen, P. Melvin Petersen, Albert Hamer Reiser, George R. Hill, Mark Austin, Elbert D. Thomas, Joseph Fielding Smith, George A. Holt, James L. Barker, J. Percy Goddard, Jesse R. S. Budge, David A. Smith.

Department Associates: Florence Horne Smith, Inez Witbeck, Tessie Giauque, Lucy Gedge Sperry.

The following tribute in memory of Elder Charles B. Felt, who passed away March 1st, was paid by Second Assistant Superintendent, George D. Pyper:

My Fellow Sunday School Workers:

When, on March 1st last, the Lord in His providence took away our dearly beloved brother, Elder Charles B. Felt, the Deseret Sunday School Union lost one of its most earnest, faithful and efficient leaders.

The vacant chair at the table of the General Board left by Brother Felt cannot

be easily filled; for he was no ordinary man. As a Sunday School student, from his earliest boyhood, he imbibed those high moral and ethical standards which have guided him through all the days of his busy life.

As student, teacher, ward superintendent, stake superintendent, member of the General Board (which last named position he honored for over twenty years) he exhibited qualities and characteristics which placed him in the front ranks of Sunday School leaders.

He possessed an unusual capacity for Sunday School detail; was one of the earliest advocates of the graded Sunday School lesson system, and took a leading part in establishing many of the beautiful features of our present Sunday School exercises.

There was nothing shallow or superficial about Charles B. Felt. He was not of flowery speech; he was modest and unassuming; but his words were words of wisdom. Fearless and independent, he stood always for the right. Faithful to every trust, he won the esteem of men in all walks of life. Only a few days before his death he filled a Sunday School appointment under conditions which would have caused most men to have shirked the responsibility. But it was not so with Brother Felt.

"How beautiful it is," one writer says, "for a man to die on the walls of Zion; to be called like a watch-worn and weary sentinel to put off his armor, and rest in heaven."

Truly Brother Felt passed away on the walls of Zion. With his last breath he was thinking of Sunday School work and the children, and was hearing the angels singing the Sunday School songs he so much loved.

In the words of our General Superintendent, David O. McKay, expressed at the funeral services of Brother Felt, "we will do well to follow in his footsteps, for the path leads directly to God."

We shall miss the helpful labors and dear comradeship of our departed brother and shall always hold his name in honorable remembrance. May the love of our Heavenly Father enfold his dear wife and loved ones, I pray, in behalf of the Great Sunday School Union and in the name of our Master Teacher, the Lord Jesus Christ.

Superintendent David O. McKay extended thanks to all in any way responsible for the evening's program and said that for the past year, in its conferences and unions, the Deseret Sunday School Union had devoted much of its time to the exposition of

the new plan, under which the Sunday School work comes more immediately within the supervision of the Priesthood. For this reason it was not deemed wise at this conference to dwell upon necessary physical conditions, educational methods, preparation, and other things so desirable in our Sunday Schools, but to use the brief time at our disposal in stressing our unwavering faith in the Divine Sonship of our Lord and Master, Jesus Christ. He called attention to a revelation given to the Prophet Joseph Smith in July, 1830, in which the Lord says:

"My soul delighteth in the song of the heart; yea, the song of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads."

And so, believing in the word of the Lord, said Superintendent McKay, two great choirs had joined with us tonight to assist in developing the evening's glorious theme. These were the Salt Lake and Ogden Tabernacle choirs, directed respectively by Elders Anthony C. Lund and Lester Hinchcliffe. He stated that the theme of the evening would be given by Elder Orson F. Whitney of the Council of the Twelve.

The evening's theme, "The Divinity of Christ," interspersed with musical numbers, was then presented by Elder Orson F. Whitney, of the Council of the Twelve, as follows:

"We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost." So runs the first article of faith of the Church of Jesus Christ of Latter-day Saints, the earthly counterpart of the Church of God in heaven, over which the Divine Three preside. Faith in God, as the Creator of the universe, and as the Father of the spirits of all men; faith in Jesus Christ, the Savior, the Son of God, First-born in the spirit, and Only Begotten in the flesh; faith also in the Holy Ghost, their associate in the Godhead or Heavenly Trinity, and in the great principle of Divine Revelation, whereby they communicate with the Church on earth; this is the Rock upon which rests the marvelous work and wonder in which we are taking part.

The Son was with the Father in the be-

ginning. He is "the Word" that "was with God;" that "was God," and "was made flesh" that men might behold in Him the image of the Eternal—as told by John the Apostle. He was the Messenger or Special Witness of the Father, and was sent upon earth to bear witness of Him and bring to pass the immortality and eternal life of man. He is the Life and Light of the World.

The Great Creator said to those who were with Him in the beginning: "We will go down, for there is space there, and we will take of these materials and we will make an earth whereon these may dwell"—meaning the unembodied spirits of men—"and we will prove them herewith to see if they will do whatsoever the Lord their God shall command them."

Thus we see that the earth was formed, not out of nothing, as human tradition asserts, but out of materials already existing, as divine revelation affirms. How beautiful, how sublime, the language of the Nineteenth Psalm: "The heavens declare the glory of God, and the firmament sheweth his handiwork."

At this point the Ogden and Tabernacle choirs, directed by Lester Hinchcliffe, sang "The Heavens Are Telling the Glory of God," from Haydn's "The Creation."

Elder Whitney:

While the Creation was in progress, and the plan of earth's redemption was being framed, proud Lucifer, in the councils of Eternity, offered to become the savior of the new world, but proposed to save mankind by compulsion, by depriving them of their free agency; and he audaciously proposed to take to himself, as a reward for this service, the honor and glory that belong only to God. Jesus, whose heavenly name is Jehovah, had already offered himself as a candidate for the Redeemership; but He stood for the free agency of man and proposed to save him, not in his sins, but from his sins. Seeking no reward, no recompense, He said in meekness and humility: "Father, Thy will be done, and the glory be Thine forever." He was chosen. Then came rebellion, and one-third of the hosts of heaven, adhering to Lucifer, were cast down, and became the evil spirits that tempt and try the children of men.

* * * * *

"God created man in His own image; in the image of God created He him; male and female created He them." He placed them in the Garden of Eden, where they became mortal for man's sake, though their fall brought death into the world.

That death would have been perpetual but for the atonement wrought out by our Lord and Savior. Adam and Eve "fell that man might be," and "as in Adam all die, so in Christ shall all be made alive."

Our thoughts go back to the time when our Savior came upon earth to fill His divine mission. We see Him as the Babe of Bethlehem, born in a humble manger; we see Him advance "in wisdom and stature, and in favor with God and man"; we roam with Him the hills around Nazareth; sit with Him at school, travel with Him on the journey to Jerusalem, where in the Temple He converses with the learned doctors and confounds the wisdom of the wise. At home, this "carpenter's son" yields obedience to His earthly parents, and learns the value of human toil. Then in the beginning of His sacred ministry we are with Him at the River Jordan, where He is baptized by John "to fulfill all righteousness," immersed in the likeness of death and burial, and arising in the likeness of the resurrection.

One of the cardinal qualities of the Divine Master was His love for little children. He taught His disciples that they must become as innocent and pure as a little child, in order to be worthy of the Kingdom of Heaven. Also He warned the Apostles: "Take heed that ye despise not one of these little ones; for I say unto you that in heaven their angels do always behold the face of my Father."

Our Sunday School teachers follow this impressive admonition; they love the little ones, and spend much of their time feeding Christ's lambs the bread of life. And the children respond to this devoted service. They love their Savior, as we now shall hear from the lips of two of them, who will tell us why they love Jesus.

Little Roland C. Struck, eight years old, will speak first.

Roland was lifted upon a chair and spoke as follows:

The Lord loved the world and little children so much that He sent His Son Jesus to live among them.

Long, long ago, in far away Bethlehem, Jesus was born to His lovely Mother Mary.

Mary loved her baby, just as our mothers love us, and she taught Him to be truthful, prayerful, loving and kind.

Jesus worked in the shop with Joseph, and I think when He was a bigger boy He helped build houses, for Joseph was a carpenter.

I love Jesus because He loves me, and loves all little children.

In the Book of Mormon He says, "I love little children with a perfect love, for behold, all little children are alive in Christ."

Jesus taught people by telling stories. He told one about a shepherd with one hundred sheep.

Every morning as the shepherd let them out of the fold he would count them, and every evening, as they went in he counted them to see if they were all there. One cold stormy night one was missing. He locked the ninety-nine up in the fold and set out in the dark to find the little one. After hunting around for a long time, he found the lost lamb, and was so glad that he ran to his neighbors to tell the good news: that the lost was found, and safely in the fold with its mother.

Jesus doesn't want to lose one of His children. He loves us and wants us all to love Him.

"Little children love the Savior,
Learn to do His holy will,
He is whispering to us ever,
Sacred duties to fulfill."

Elder Whitney:

Little Betty Jean Kenyon, a ten-year-old, will now tell her story.

Betty then stood upon the chair made vacant by Roland, and spoke as follows:

I love Jesus because He loved little children and had time to bless them. Once Jesus had a great many people around Him. He was very tired. Many mothers had brought their little children for Him to bless. The disciples came and said to the mothers, "Take your children away; Jesus cannot be bothered with them." But Jesus said unto the disciples, "Suffer the little children to come unto me, and forbid them not, for of such is the Kingdom of Heaven." Then He took them in His arms and blessed them.

Once a ruler of the synagogue named Jairus had a little girl. He loved her very much. One day she was taken very sick. Everyone was called in to make her better, but she grew worse. Her father said, "There must be someone who can make our little daughter better." Then he thought of Jesus the wonderful healer. He found Him in the street with a great crowd of people around Him. He knelt at the feet of the Master and said, "O Master, my little girl is at the point of death; if you but come I believe You can make her well." Then Jesus said, "I will go." When they were almost there a servant came running and said, "Why bother the Master now? your little girl is dead." But Jesus put His arm around Jairus and said, "Only believe and it will be all right." He told all the people to go out of the house. Then He took the little girl by the hand and said, "Rise little girl," and she awoke from death.

Her father and mother were so happy that God, through His Son Jesus, had given them their little girl again.

Be with us, Lord Jesus,
We ask Thee to stay
Close by us forever,
And love us, we pray.

Elder Whitney said:

More than a thousand sweet talks like these are given each Sabbath morning in our Sunday Schools throughout the world.

Miss Jessie Evans, accompanied on the organ by Elder Edward P. Kimball, then sang, "I think When I Read That Sweet Story of Old."

Elder Whitney continued:

How many have echoed that refrain, wishing that they might have been with Him then; to sit at His feet, to hear His voice, and be taught by Him. Do they forget that they might live with Him *now*, if they but willed it? For does He not say: "Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in unto him, and will sup with him and he with me"? Also: "If a man love me he will keep my words; and my Father will love him, and we will come unto him and make our abode with him"? The Apostle John tells us that the love of God is in "keeping his commandments" * * "And his commandments are not grievous."

In His immortal Sermon on the Mount, the Savior touches the heart of humanity. In those sublime Beatitudes, He enunciates the fundamentals of applied Christianity—repentance, humility, prayer, fasting, mercy, justice, virtue, truth, loyalty and forgiveness. "All things whatsoever ye would that men should do to you, do ye even so to them." If men would but obey that one teaching of the Christ, there would be no more Sabbath-breaking or profanity, no more thieving, banditry and murder, no more impurity, no more covetousness, no more hatred. Men would love their neighbor as themselves, and instead of the strife and turmoil that envelop the world, happiness would be in every home. Peace would spread her white wings over the universe, and fierce, grim-visaged War, subdued and gentle, would sit at her feet and learn wisdom.

Christ knew that sin and sorrow would be in the world, and out of His great compassion He offered this consolation to those in distress: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly of heart; and ye shall find rest unto your souls; for my yoke is easy and my burden is light."

The combined choirs, directed by Lester Hinchcliffe, sang "Cast Thy Burden Upon the Lord," from Mendelssohn's "Elijah." Apostle Whitney continued:

Though His commandments were not grievous, the Lord was rejected and condemned even by His own.

Transfixed He hung,—O Crime of crimes!—
The God whom worlds adore.
"Father, forgive them!" Drained the dregs;
Immanuel—no more.

No more where thunders shook the earth,
Where lightnings, thwart the gloom,
Saw that unconquered Spirit spurn
The shackles of the tomb.

Far flashing on its wings of light,
A falchion from its sheath,
It cleft the realms of darkness, and
Dissolved the bands of death.
Hell's dungeons burst, wide open swung
The everlasting bars
Whereby the ransomed soul shall win
Those heights beyond the stars.

—"Elias," part of Canto 3.

The risen and exalted Christ, by revelation to the Prophet Joseph Smith, declares the glorious purpose accomplished through His suffering and death: "For behold, the Lord, your Redeemer, suffered death in the flesh; wherefore He suffered the pain of all men, that all men might repent and come unto Him. And He hath risen again from the dead that He might bring all men unto Him on condition of repentance."

As the Lamb slain from the foundation of the world, He consummated on Calvary the great atoning sacrifice for all humanity. In the last agonizing moments the divine love overflowed: "Father, forgive them, for they know not what they do." It was finished—the pain, the sacrifice; and in His death He overcame the world.

"Greater love than this hath no man," that he "lay down his life for his friends." God alone could show greater love—His who died for His enemies as well as His friends.

The combined choirs sang "The Lord Now Victorious" from "Cavalleria Rusticana."

President Heber J. Grant then made the closing remarks and bore testimony as follows:

It certainly is a very inspiring sight indeed to see this building filled to overflowing with people interested in the great theme that has been illustrated here to-night in song and in story.

The Church of Jesus Christ of Latter-

day Saints is founded upon a vision given to a boy not yet fifteen years of age, in which God, our Father, introduced to this boy Joseph Smith, Jesus Christ as His well-beloved Son, and told the boy to hear Him; and in answer to a simple question as to which of the various religious denominations he should join, this boy was told to join none of them but was promised that in the providences of the Lord he should be made the instrument in the hands of God of again establishing upon the earth the true Gospel of Jesus Christ.

Three years later this boy, in answer to prayer, was visited by a heavenly messenger, and this messenger told him that there was buried in the Hill Cumorah a sacred record upon which was recorded the dealings of God through inspired men with the forefathers of the American Indian. Each year for four long years this angel of the Lord met the boy Joseph at the Hill Cumorah and instructed him in the Gospel of Jesus Christ.

At the end of four years the plates were delivered to the boy, and they were translated by the gift and power of God, by Joseph Smith. This history, the Bible, figuratively speaking, of the American Indians, has been before the world now for ninety-nine years; and with all of the labors and with all of the work that has been enacted against it, trying to overthrow the truth of this record, a complete and perfect failure has been made.

Ninety-nine years ago yesterday, the Church of Jesus Christ of Latter-day Saints was organized, and each and every year from the time of its organization until today, it has grown in strength, in power, in vitality; and the message of the restoration again to the earth of the plan of life and salvation has been carried to nearly every nation upon the face of the earth; and wherever the Gospel of the Lord Jesus Christ, the plan of life and salvation, has gone forth by the voice of the missionaries appointed to declare it, men and women in every land and in every clime, in answer to humble prayer to God, have received the testimony for themselves of the divinity of the Gospel of the Lord Jesus Christ as again restored to the earth through the instrumentality of the Prophet Joseph Smith.

In a revelation given to Joseph Smith and Sidney Rigdon, called the Seventy-sixth Section, known as "The Vision," we find the following:

"And this is the gospel, the glad tidings, which the voice out of the heavens bore record unto us—

"That he came into the world, even Jesus, to be crucified for the world, and

to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness;

"That through him all might be saved whom the Father had put into his power and made by him;

"Who glorifies the Father, and saves all the works of his hands, except those sons of perdition who deny the Son after the Father has revealed him."

We have been accused of being narrow, of being contracted, of being a self-centered people; but this Gospel of Jesus Christ reaches out to all those that have lived upon the earth, to all those that are living, and those that shall come after us; and every soul, in this life or in the life to come, shall hear the Gospel of the Lord Jesus Christ; and all, except only those who have had an absolute knowledge of Jesus Christ, who have been able to bear witness that they knew by the revelations of the Spirit of God that Jesus is the Christ, the Son of the living God, the Only Begotten of the Father, crucified for the sins of the world, and then have denied their testimony—these, and these only, will fail to be redeemed in the due time of the Lord.

The Latter-day Saints have spent millions of dollars of money, they have erected temples from the days of Kirtland and Nauvoo until the present time, where vicarious labor is being done for the dead.

Joseph Smith and Sidney Rigdon were engaged in translating the Scriptures, and we find the following in the same vision:

"For while we were doing the work of translation, which the Lord had appointed unto us, we came to the twenty-ninth verse of the fifth chapter of John, which was given unto us as follows:

"Speaking of the resurrection of the dead, concerning those who shall hear the voice of the Son of Man, and shall come forth—

"They who have done good in the resurrection of the just, and they who have done evil in the resurrection of the unjust—

"Now this caused us to marvel, for it was given unto us of the Spirit.

"And while we meditated upon these things, the Lord touched the eyes of our understandings and they were opened, and the glory of the Lord shone round about.

"And we beheld the glory of the Son, on the right hand of the Father, and received of his fulness;

"And saw the holy angels, and them who are sanctified before his throne, worshipping God, and the Lamb, who worship him forever and ever.

"And now, after the many testimonies which have been given of him, this is the

testimony, last of all, which we give of him: That he lives!

"For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

"That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God."

Many men say that we cannot know that Jesus is the Christ. These men bear witness that they saw Him, that they heard the voice declare that He was the Only Begotten of the Father, that by Him and through Him and of Him all were created.

I bear witness to you here tonight that through having kept His commandments the fulfillment has been made in my case, wherein the Savior taught that if any man will do the will of the Father, he shall know of the doctrine, whether it be of God or whether it be of man. I bear witness and have had the pleasure of doing so in the far-off land of Japan, in the Hawaiian Islands, in England, Ireland, Scotland, Wales, Germany, France, Belgium, Holland, Switzerland, Italy, Norway, Sweden, and Denmark; in Canada and in Mexico, and from Portland, Maine, to Portland, Oregon; from Canada on the north to Florida on the south; that I do know that God lives; that Jesus is the Christ, the Son of the living God, the Redeemer of the world, who came to the earth with a divinely appointed mission to die upon the cross for the sins of the world; that He has been resurrected, that He lives, and that I know that He is in very deed the Son of God and that Joseph Smith was and is the prophet of God who was ordained and who restored again to the earth, being the instrument in the hands of God of bringing to us the plan of life and salvation, the Gospel of the Lord Jesus Christ, our Redeemer.

May God help me and you and every soul within the sound of my voice who has received a testimony of the divinity of the work in which we are engaged, to so order our lives that our light may shine forth, that all those who know not God may be led to investigate the message which we have to bear and the testimony which we give to the world that we have the truth, is my humble prayer, and I ask it in the name of the Lord Jesus, in all humility, even so. Amen.

The combined choirs sang "Hallelujah" from "The Messiah," the audience arose and sang "Doxology," and the benediction was pronounced by President Anthony W. Ivins.

Elder Keith Wynder Burt

By Joseph Y. Card

"This is my commandment that ye love one another, as I have loved you.

"Greater love hath no man than this that a man lay down his life for his friends.

"Ye are my friends if you do whatsoever I command you." (John 15:12, 13, 14.)

The relatives and friends of Elder Keith Wynder Burt deserve the recognition of an historical sketch of his life in the columns of the "Juvenile Instructor," that splendid and inspirational Sunday School magazine.

When one gives his all, his life, for his friends he has done his utmost. Elder Burt's friends were *all* who knew him—he had no enemies—and then at the announcement of his tragic, heroic death in the Atlantic, due to the wreck of the "Vestris," every Church member and many more people, especially "the mothers of men," became his true friends. As with his family, so with all Saints; they mourned with the mourners and they sympathized with and most fervently prayed for them.

It so appears from the reading of Church History and the diaries and journals of missionaries that a very large number of them have at some time or other during their experience abroad, bravely and fearlessly faced great dangers, even death. Elder Burt is among the few who have been called upon to lay down their lives for the Cause of Truth and the establishment of the Kingdom of God on the earth. He was on his way to South America—a new and strange mission field—and carried with him a commission to preach the Gospel of our Redeemer to the descendants of Lehi and all others who would listen to the message. No release from that mission has been issued by the same high authority that called him to labor, and who will dispute the continuation of his *missionary* labors, even now?

When first approached about a mission to South America, friends said to this youthful elder, "It is a hard and

untried mission and probably filled with unknown dangers." He answered bravely and almost rebukingly, "Don't you think I can stand hardships and trials? It is no worse for me to go there than for others."

Having listened at a recent quarterly conference of the Alberta Stake to Apostle Ballard, recount his thrilling experiences while in South America, the spirit of this elder was fired with zeal to preach the Gospel in that far off land, and none could shake him from this purpose. His spare time from the work in his father's store in Cardston, was thenceforth devoted to re-reading the Book of Mormon and the studying of maps and pictures of the "mission field."

A Sunday School teacher of his ward, who had taught Keith as a Deacon, and who was recounting the story of the Three Nephites whom the Savior blessed with a special mission to remain on the earth and preach His Gospel until He would "come again in the flesh," was heard to comment on the sinking of the S. S. "Vestris," to his Sunday School class. "Boys and girls," he said, "who can tell whether Keith is not at this time preaching the Gospel in South America, lifted from a watery grave, changed in the twinkling of an eye and transported to his field of labor? Is it harder to imagine that, than the continued mission of the three Nephites?" Who will say?

This, however, in truth can be pointed out, that in his life's sacrifice, the Gospel is spread by and through him by the story of his bravery and faith and clean life to a far greater extent than perhaps many years of labor in the mission field.

As a boy and youth, (and youth he

may yet be termed as he was only twenty), very little anxiety did he cause his parents. When his father, Wm. W. Burt, filled a mission in recent years, to Great Britain, Keith was a genuine support to his mother and to the family of eight brothers and sisters. He was a worthy son and true product of the Church and its teachings, as the following brief account will attest.

Ever thoughtful of his duty to his parents and his desire for their welfare and of bearing his share of the responsibility of the home, he broached the subject to his father shortly before leaving, that it would be well to have his life insured. This he did. The wisdom of his action is now verified.

Like Nephi of old, he was "born of goodly parents;" Brother Wm. Wilton Burt, a member of the 2nd Ward Bishopric, and Edith Wynder Burt; and was taught in the ways of the Lord; a child of the Covenant. Each event of his life had been carefully recorded, and his climb up the Priesthood ladder was straight and true, opening new perspective with each advancement; a splendid example to the boys and young men of Israel today.

His birth was at Cardston, Alberta, on September 19th, 1908—the place of the only temple on British soil. He was named and blessed by Elder Wm. Wood, the father of Edward J. Wood, president of the Alberta Stake of Zion. At about four years of age he became a member of both Primary and Sunday School organizations, and five days after his eighth birthday, on Sept. 24th, 1916, was baptized in Lee's Creek, at Cardston, by Elder Ben. J. Wood, brother of President Edward J. Wood, and confirmed by his father.

His education began when he started public school at Cardston, in September, 1914, and continued through public and the first three to four years of high school. In addition, being mechanically inclined, he successfully completed an Electrical Engineering

Course and received a diploma from a Chicago correspondence school.

His advancement in the Priesthood was straight and proper, being ordained a Deacon on his 12th birthday, by Elder Wm. Henderson; a Teacher on January 6, 1924, by his father; a Priest, February 7, 1926, by Elder Ben. J. Wood; and an Elder, October 2, 1928, by Elder Sterling I. May, of the Quorum Presidency, with which he was affiliated—all at the Cardston 2nd Ward, in the Alberta Stake.

In 1924 a patriarchal blessing was given him by Stake President John F. Anderson. His endowments were conferred in the Alberta temple, October 17, 1928, where he continued to attend several sessions before leaving Cardston for Salt Lake City, on October 26, 1928, enroute to his field of labor.

After a splendid missionary farewell in the evening of October 23rd, in his Ward chapel, he left his home town, the "Temple City," in company with his father and with his chums, Sylvan B. Wood and Albert L. Horner, and drove his father's car the whole journey of about 200 miles to Great Falls, Montana, where he bade them farewell and got on the train. Elder Sylvan B. Wood, his closest friend and associate, affirms serious misgivings as to their meeting again; was singularly impressed at the parting and at several instances before.

A short week only was Elder Burt permitted to attend the mission school at Salt Lake City, and was set apart for his labors, October 30, 1928, by Elder George Albert Smith, of the Council of the Twelve, leaving Salt Lake City, November 3rd, in company with Elder David H. Huish, whom he kindly referred to in his necessarily few letters to home folks, for he lost his life in the sinking of the S. S. "Vestris" the third day at sea, being one of the very last to leave the boat as recounted in a recent article to the *Improvement Era*, by his traveling companion.



SAXOPHONE BAND OF CARDSTON, CANADA

S. S. Newton, leader, in middle of back row.

Keith W. Burt, extreme right, back row.

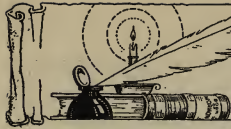
In a social way he was popular, though quiet and retiring—a lovable nature. As a boy he was Scout Patrol leader; in high school, yell master; delighted in athletics of all kinds, was a good swimmer and played in the school orchestra. As a musician he was, for more than two years, a member of the Alberta Stake Symphony Orchestra, playing first violin, under the leadership of A. T. Henson and later T. C. Jones. The saxophone was a preferred instrument, and he later became a member of the Cardston or “Temple City” Saxophone Band, led

by S. S. Newton, and was an adept performer on this instrument.

His short life and labors will live always in the minds and hearts of the Latter-day Saints, because the story of it places him in that glorious and exalted position, among the martyrs of the Church of Jesus Christ.

Much worthy praise is also here acknowledged to his untiring and faithful parents, who, in company with all of the true Latter-day Saint parents throughout the world, have labored and wept oft, and much in the proper rearing of the children, who have been entrusted to their care.

“And he that taketh not his cross and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.—Matt. 10:38, 39.



EDITORIAL THOUGHTS

JUVENILE INSTRUCTOR

Organ of the Deseret Sunday School Union

PRESIDENT HEBER J. GRANT, EDITOR
GEORGE D. PYPER, ASSOCIATE EDITOR
ALBERT HAMER REISER, BUSINESS MANAGER

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SALT LAKE CITY, - - MAY, 1929

A Spiritual Feast

Many Sunday School workers have commented on the uplifting character of our recent Sunday School Conference, held in the Tabernacle, Salt Lake City, April 7th last, the full proceedings of which are published in this issue.

We have had many wonderful pag-eants in the past, but the change to an exposition of the Divinity of Christ told in song and story, was very timely.

President Heber J. Grant's testimony was most inspiring.

In addition to the more than ten thousand in attendance, other tens of thousands heard the service over the radio. One "listener-in," living on the California coast, wrote Elder Orson F. Whitney, one of the principal speakers of the evening, that she heard every word and it seemed as if he were in the room talking to her family. Think of it! Eight hundred miles apart! Truly we live in a marvelous age.

A Shocking Incident

The spectacle of a group of young women marching down Broadway, New York City, in the recent Easter parade, smoking cigarettes, as reported by the Associated Press, must have been a delectable one for the onlookers. What pride the men marching along with them must have taken in their smoking companions! It is just another evidence of the wicked objective of the tobacco trust to debase the womanhood of America; just another reason for the exercise of eternal vigilance in the fight against this enemy of health and vitality.

A Mother's Influence

Recently there came to my home a uniformed messenger boy with some proofs for me to read. As I handed him the corrected papers I asked him his name and found that he was the son of a man whom I had known but who had passed away a few years before. Having been a police judge and knowing something of the evils and temptations to which messenger boys are constantly subjected I took occasion, in a friendly way, to warn him against loitering in disreputable places to which these boys are occasionally

sent with messages. His answer was positive and thrilling:

"I am not that type; my mother taught me better."

I thought "God bless that mother, who by praying, watching and teaching had so impressed her son that no matter where circumstances called him to go her name was a watchword against temptation, a countersign to safety."—G. D. P.

Our Foreign Subscribers

From a subscriber and Sunday School teacher, residing in Canada, we have received a letter criticising the General Board and the *Juvenile Instructor* for occasionally publishing articles and lessons concerning American heroes, the Stars and Stripes, etc., which he says are of no interest to the peoples of other nations. It is the second letter of the kind received, and we believe calls for a brief reply.

The *Juvenile Instructor* is published in the United States, under its laws, and the laws of Utah, and it is true that from time to time it contains seasonable stories and articles relating to the holidays, heroes, history and ideals of the Republic. So, too, those who prepare lessons, in seeking illustrations, naturally chose many incidents connected with our country's history and the noble men and women connected therewith. There has never

been a thought of offending other nationals.

Our course has seemed perfectly natural and justifiable when we remember that approximately 94 per cent of *Juvenile* readers and 91 per cent of Sunday School workers reside in the United States or its possessions, and these stories and illustrations are helpful in impressing upon them striking lessons of faith, honesty, truth, virtue and loyalty. However, they are not entirely confined to notables of our own country; they include great men and women of other nations as well.

We desire it understood, of course, that our Sunday School lessons and the *Juvenile Instructor* are intended for international use. But it has always been presumed that stories, pictures and lessons of the character referred to will be so changed and adapted by teachers living in countries outside of the United States, as to suit their own conditions. Our lessons and articles aim to teach loyalty and devotion on the part of the people to their own homes, country and lawfully constituted authorities, no matter in what part of the world they may live; and good, tactful teachers will know how to make the necessary adaptations of the printed material. This explanation, it seems to us, ought to satisfy our good patrons and teachers residing in other countries.

The Gift of Gifts

They say its mine, you hear, and hers;

This wigg'ling wee red babe;

That I'm its Dad, that it's her son,

That both our lives are in its one,

But to the very force that stirs

Its soul, we have no claim.

Can that be true, and God be just?

Can we not claim its soul?

Is not its life our very own,

Or, but a gift, or less,—a loan

That he has deemed bestowed on us

To love, and kiss, and hold.

But yet,—our souls, O God, are thine,

We might have understood.

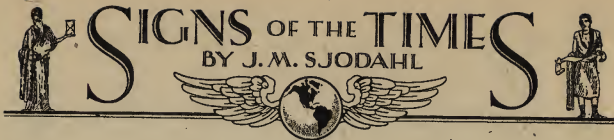
Forgive us should we doubt thy powers

And lift us in our weaker hours,

For greater still for hers and mine,

The boon of *Parenthood*.

—Owen Woodruff Bunker.



SIGNS OF THE TIMES

BY J. M. SJODAHL

NINETY-NINTH ANNUAL CONFERENCE

Those who had the privilege of attending the ninety-ninth annual general conference of the Church, which adjourned on April 7, will agree that it was more than a common devotional gathering. The statistics read by President Grant, showing both spiritual and material progress under the leadership of the Church authorities, were encouraging; the testimonies borne to the presence and power of the living God, at home and in the mission fields, were clear and strong; the subjects discussed by the speakers were timely and of the utmost importance; just what is needed in our day for the guidance of the children of men in their quest of truth.

I refer especially to the testimonies borne to the authenticity of the Book of Mormon.

President Grant and President Ivins showed that recent discoveries and inventions refuted the arguments of ignorant critics, as for instance in the case of the objector who used to say that the voice of our Lord could not be heard throughout the land, as stated in the Book of Mormon (3 Nephi 9:1), since the human voice does not carry more than a very short distance. Radio has removed that objection. A song sung in Salt Lake City has been heard in New Zealand, 9000 miles away, President Grant said.

President Ivins maintained that archaeological discoveries confirm the historic part of the Book of Mormon in every detail, and particularly as to the immense wealth of the ancient inhabitants of America in gold, silver, "precious things," grain, cloth, etc. All these things are found in various localities.

President Rudger Clawson recited

the story of the Book of Mormon and pointed out that some of the prophecies of the Old Testament are fulfilled in the coming forth of that sacred volume.

Dr. James E. Talmage emphasized the fact that the Book of Mormon is just what it purports to be, and that it contains nothing that must be "explained away."

President Rey L. Pratt stated that through his own researches in Mexico and elsewhere, his testimony concerning the Book of Mormon had been strengthened. He mentioned among other things that in a museum in Lima, Peru, he had seen leaves of pure gold that needed only rings to hold them together, to resemble the Book of Mormon plates.

Such testimonies are what we, as members of the Church, need; for the Church stands, or falls, with the Book of Mormon. The world also needs such testimonies. For that Book has been given as an important factor in the great work of salvation; and it is our sacred duty to make it known to the world.

I understand that in the early days of the Church, some, who thought themselves wise, conceived the notion that the Church would make more rapid strides without the Book of Mormon. They thought that the Prophet Joseph would have had less opposition, had he not shouldered responsibility for that great book, that is, for its publication in the world. The opposite is the truth. The world needs that book. It reveals to us anew our origin, by tracing it to God, our Father and Creator, Omnipotent, infinite in wisdom, goodness, love and mercy; it tells us what our mission in this earth-existence is, thereby solving

the riddle of life about which philosophers in vain have speculated in all ages, by showing us that we are here in order to gain an eternal exaltation, impossible of attainment except through the experiences in mortality. In an age of skepticism, when men are inclined to deny and doubt divine inspiration and authority and to exalt human reason, beyond reason, it points the way back to God and His plan of redemption.

HIGHER CRITICISM

Dr. Talmage also spoke of so-called "higher" criticism and warned the Saints against being carried away by its claims. He maintained, in a scholarly argument, against higher criticism, that the book of Isaiah, for instance, has all the characteristics of unity of authorship, as well as genuineness and authenticity. It was good to hear this truth stated positively, without hesitation or uncertainty. For "higher" criticism, the aim of which is to relegate the Bible to the domain of myths and sagas and to make of the book of Isaiah a conglomerate, a crazy-quilt, the work of many authors and editors—that criticism, I say, claims to be the greatest achievement of scientific progress on the narrow paths of Bible research.

We may well apply the truth stated by Paul to this criticism: "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." (I Cor. 1:21.) Paul refers more especially to the preaching of salvation through the crucified Savior (v. 23), but Isaiah applies it to the coming forth of the Book of Mormon, too. For in the very chapter in which he predicts the interview of Martin Harris with Prof. Anthon, regarding "the words of a book," and in the same connection he says: "I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish,

and the understanding of their prudent men shall be hid." (Is. 29:11-14.)

On the Book of Mormon the wisdom of "higher criticism," and that falsely so-called philosophy in which it has its origin, is wrecked as a frail ship on a rock.

A TEMPLE

An Associated Press dispatch dated Independence, April 12, informed the world that "the Church Christ" in that locality had decided to build a temple on the Temple lot, to cost \$700,000. The members of the church mentioned, I may say, are generally known as "Hedrickites." According to the dispatch, the Lord had, through an angel, revealed to them that they were expected to begin construction immediately.

The revelation referred to was supposedly given a year ago. It is dated Port Huron, Mich., March 22, 1928, and is signed by Otto Fetting, who claims to be one of the apostles. He says he has had five visits of the angel since February 4, 1927. The messenger, he says, informed him that he and three other men were to assist in the building of the house of the Lord, and begin in 1929. The Lord would give them, they were told, seven years in which to complete the structure. Steel and concrete were to be the materials, and, we read, "let the outside be gray stone, polished." The angel said the main floor was to seat 3,500 people, and "the cloud" would rest upon the house whenever the people were assembled in it, "in humility and love."

Mr. Fetting was directed by the angel to send his "message" first to his "brethren who believe in the coming of Christ and the building of the temple," which may perhaps include the Latter-day Saints, who are looking for the glorious coming of the Savior and are actually engaged in temple work, preparatory to His appearance.

The angel also predicted famine and "many things that shall make people

idle and no work, and all those that shall not seek to supply themselves with the fruits of the soil will suffer."

Thus the supposed revelation.

You will, no doubt, be interested in a few notes about the Hedrickites.

In the year 1851, Granville Hedrick, a member of our Church, began to preach in Taswell County, Illinois, and obtained a few followers among former Church members, and others. In 1857 they organized a church of their own. On July 19, 1863, Mr. Hedrick was elected its president. He was ordained by a former apostle, then disfellowshipped, John E. Page. In April, 1864, in accordance with a supposed revelation, the followers of Mr. Hedrick began to gather in Jackson County. In 1867 they had secured about three acres of the Temple lot in Independ-

ence, and this property they have retained since then.

The Temple lot, which was dedicated by the Prophet Joseph on Aug. 3, 1831, was much larger. The land that Edward Partridge held in trust contained 63 acres.

The Hedrickites do not believe in temple work. They reject most of the revelations received after 1834, and claim that Joseph Smith, after that year, was a "fallen" prophet. They also reject the Book of Abraham as spurious. They have faithfully clung to the small portion of the Temple lot which they own, and now it is claimed that the Lord has commanded them to construct a temple on that lot, to cost \$700,000 and to be completed in seven years. There are, perhaps, 500 members. Quite an undertaking.

Mother

By Mrs. Alice Morrill

In how many souls is there a responsive thrill when is spoken, or sung, or written, or read that one word, "Mother?"

M for loving ministrations—Oh, so tender and so kind,
As though never tired of working with her hands, her heart, her mind.
O is only our own Mother. No one else so wholly good
No one else so fully trusted or so truly understood.
T is truth. Though tried by fire; sure, unwavering to the end.
True as steel, and staunch as hill-tops, boon companion, loyal friend.
H is happiness she gives us. Hardihood, and help and health,
Heart's ease like the hope of Heaven. Who could ask for truer wealth?
E for ever and forever! Always—year by year, unchanged,
Ever near, though seas divide us. Never through the years estranged.
R "Reliance." We can trust her; never will she turn away.
From the children she has nurtured. Never will her interest stray.

When all others have deserted, though we've faltered, she'll be there—
Cheering, helping, lifting upward, brooding o'er our lives in prayer.
In how many hearts does "Mother" bring a sweet responsive thrill?
M-O-T-H-E-R, mother—Just the sound seems to distil
Comfort like the warmth of sunlight, restfulness like twilight hours.
Happiness like evening vespers, or perfume of garden flowers
Whether in the sunlit valley of "Sweet Home" or lands afar,
We shall never find friend truer than M-O-T-H-E-R.



General Superintendency, David O. McKay, Stephen L. Richards and Geo. D. Pyper

Superintendents' Department

Prelude

Slowly. FRANCELLE EVANS.

SACRAMENT GEM FOR JULY, 1929

Again we meet around the board
Of Jesus, our redeeming Lord;
With faith in His atoning blood,
Our only access unto God.

Postlude

Note: Instructions concerning the practice of Prelude and Postlude may be found in the Choristers and Organists' Department.

CONCERT RECITATION FOR JULY, 1929

(Matthew, Chapter 12, Verse 50)

"For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

TWO AND A HALF MINUTE ADDRESSES

Subjects for July

7th. Subject to be chosen by local superintendency.

14th. Why I believe in making decisions upon principle rather than upon mere suggestions of a group.

21st. Why I believe in cultivating perseverance in the face of difficulty.

28th. Why I believe in developing self-control.

SUGGESTIVE MOTHER'S DAY PROGRAM

For L. D. S. Sunday Schools, May 12, 1929. Members of the Aaronic Priesthood should be used in the presentation of this program, wherever possible

10:00 a. m.

1. Devotional Music.
2. Notices (Brief and appropriate to the Sabbath day.)
3. Singing, "Love at Home," No. 46.
4. Prayer, by Member of an Aaronic Priesthood Quorum.
5. Singing, "Home Sweet Home," No. 77.
6. Addresses by two boys, who hold the Aaronic Priesthood.

Subjects: "The Restoration of the Aaronic Priesthood," (2½ Minutes.)

"How to Honor the Aaronic Priesthood," (2½ Minutes.)

7. Sacramental Song.
8. Prelude.
9. Sacrament Gem (*To be led by a priest.*)
10. Postlude.
11. Administration of the Sacrament, (*Members of the Aaronic Priesthood officiating.*)
12. Concert Recitation, Exodus: 20:12.

"Honor thy father and thy mother that thy days may be long upon the land, which the Lord thy God giveth thee." (To be recited by all the Deacons present.)

TRIBUTES TO MOTHER—

13. Song, "Dearest Name" (From Kindergarten and Primary Song Book, page 54. Thomassen) *Group of Kindergarten Children.*
14. Mother, (An acrostic) *Group of Primary Children.*

(For the acrostic—See March, 1929 *Juvenile Instructor*, page 168, or those printed in this issue.)

15. Recitation, "A Partnership With God" (see March, 1925, page 132) *A Girl of the New Testament A Department.*
16. Recitation, "My Son" (*Two boys of Book of Mormon Department, each to*

recite one verse. See *Juvenile Instructor*, March 1925, page 132.)

17. Ladies' Trio, "Mother" (By Alfred M. Durham—See May, 1929 *Juvenile Instructor*) *Girls of Old Testament "C" Department.*
18. Introduction of All Mothers Present. (With brief, appropriate remarks) *The Bishop.*
 - a Mothers present.
 - b Grandmothers present.
 - c Greatgrandmothers present.
 - etc.
 - d Mothers of missionaries, who are in the field.
 - e Silent tribute to departed mothers. (Ten seconds.)

19. Presentation of Tokens to Mothers. (Appropriate Instrumental music to be played.) Presentation by members of Aaronic Priesthood Quorums.
20. A Mother's Response, *by a Mother.* (At conclusion of her remarks, have a group of Kindergarten and Primary Children surround her and sing, "Loving Mother, Kind and True," *Patty Hill Song Book.*)
21. Singing, "God Be With You Till We Meet Again" (page 244.)
22. Benediction, a member of the Aaronic Priesthood.

In Sunday Schools on Auxiliary Convention Day

The April *Juvenile Instructor*, (page 204), contains a program to be carried out in the wards on the day Stake Sunday School conventions are to be held. It is suggested that the two and a half minute addresses by the boys and girls be of a faith-promoting character, associated with the Mormon Battalion; also later in the program the story of the Battalion is to be told.

To assist in the preparation of these addresses reference is now made to chapter 38, "Essentials in Church History," by Joseph Fielding Smith. This book will be found in many homes and in the public libraries.

Another part of the service calls for a story on the writing of the hymn "Come, Come Ye Saints." In "Essentials of Church History," page 434, the following footnote is found which may be helpful:

"Outcasts from 'civilization,' with little to eat and little to wear, with few expressions of sympathy, and less help extended in their direction, it was only natural that the Saints on the plains at times would be despondent. President Young constantly labored to cheer and strengthen them. In April, 1846, shortly after the departure from Nauvoo, he requested Elder William Clayton to write some-

thing that would encourage the people. Within two hours Elder Clayton had written the following remarkable hymn, and set it to the music of 'All is Well,' an old English tune.—

Come, come, ye Saints, no toil nor labor
fear,

But with joy wend your way;
Though hard to you this journey may
appear,

Grace shall be as your day.
'Tis better far for us to strive.
Our useless cares from us to drive.
Do this, and joy your hearts will swell—
All is well! all is well!

And should we die before our journey's
through,

Happy day! all is well!
We then are free from toil and sorrow
too;

With the just we shall dwell.
But if our lives are spared again
To see the Saints, their rest obtain,
O, how we'll make this chorus swell—
All is well! all is well!

Meeting of Stake Superintendencies

At the meeting of Stake Superintendencies, held in the Bishop's Building, Salt Lake City, Sunday, April 7th, at 4 p. m., the following topics were considered:

Juvenile Instructor

The Business Manager of the *Juvenile Instructor*, A. Hamer Reiser, announced that subscriptions had decreased last year due to the use of the "leaflets." He emphasized the fact that the "leaflet" is intended for the pupil and cannot in the very nature of things suffice for the teacher's preparation. He stated that the figures seemed to show that if teachers who do not have access to the *Juvenile Instructor* are not superficially prepared, they are at least not using the most direct and effective means of preparing which is available to them, namely, the *Juvenile Instructor*. He explained that the General Board is striving to make the *Juvenile Instructor* more useful every month to Sunday School Teachers, offering through its columns increased volume of helpful supplementary matter and other labor saving features with the view of improving teacher's preparations of lessons and making their work more effective. He urged that superintendents make a part of their program for the better preparation of teachers a plan for increasing the number of subscribers to the *Juvenile Instructor*.

Teacher-Training

Elder George H. Hill outlined the recommendation of the General Board for the

practice period of the teacher-training to be taken up from April to October of this year. He called attention to the detailed instructions published in the April issue of the *Juvenile Instructor*, a reprint of which was distributed to each member present.

He explained in answer to a question that the ward teacher-trainer and the stake teacher-trainer are selected in the same manner in which other ward and stake Sunday School workers are selected; that is, the superintendent selects the person whom he thinks will serve well as teacher-trainer and submits this name to the Bishop or the Stake President as the case may be, who, if he approves, will call the person named to service.

Music in the Sunday School

Elder Edward P. Kimball explained that the General Board neither opposes nor recommends the organization of orchestras in the Sunday Schools; the matter is left optional with the superintendents. The General Board recommends, however, that where orchestras are organized the members thereof be held to the same high standards of performance required of all other Sunday School workers. Conductors of orchestras should attend Union Meeting and local monthly report and business meeting. They should strive to conform to the standards of Sunday School music, aiming at all times to render music which is strictly appropriate to occasions of worship and utilizing only those instruments which lend themselves through tradition and custom to use for religious purposes. He stressed the fact that certain classes of music and musical instruments are by their very nature associated with moving picture theatres, the dance hall and other places foreign to worshipful assemblies and that these types should be left out of Sunday School orchestras. He also emphasized the importance of using orchestras only that can give creditable performances. The best in music is none too good for the Sunday School, and only those musicians should be called to perform in the Sunday Schools and only those musical instruments should be used which can bring the best music available into the Sunday School worship.

Lessons From the Annual Report

Second Assistant General Superintendent George D. Pyper, commenting upon the summary of the Annual Report, a copy of which was distributed to each member present, emphasized the importance of a careful periodical study of records and statistics by superintendents of stake and ward organizations. He stated that statistics are most helpful when studied in comparison

with other figures and when trends are noted through them. He commented upon the increasing number of male officers and teachers and the decrease of the number of female officers and teachers. He also pointed to the decrease in the attendance of pupils when looked at in terms of percentages, but the increase in the number as shown by the total numbers attending on the average each Sunday.

He announced that 111,315 pupils were supplied with Sunday School "lessons" in the year 1928 and that 5,500,555 "lessons" were produced. He commented upon the changes in percentage reporting the percentage of officers and teachers and of pupils observing the Word of Wisdom and the percentage of officers and teachers who are tithepayers. He stressed the importance of a competent supervision of the gathering of statistics and of a constant endeavor to make them complete, accurate and trustworthy.

The Relation of the Priesthood Quorums to the Gospel Doctrine Department

Elder Stephen L. Richards explained that the Gospel Doctrine Department furnishes a class opportunity for quorums of the Melchizedek Priesthood. He recommended that Sunday School Superintendents cooperate with Quorum Leaders when choosing teachers for the Gospel Doctrine Classes with the view to finding someone who will be acceptable to members of the Quorum who are to study in that department. He recommended also that the Sunday School Secretary and the secretary of the Quorum confer frequently with the view of making reports to their superior officers which can form the basis for securing better attendance of the Priesthood in the Sunday School. He explained that where there is a quorum in a ward, the members of which desire to study the Gospel Doctrine "lessons" by themselves, the department may be divided so as to provide this opportunity. A sufficient number of High Priests or of Seventies who may desire this same opportunity may be organized into a section of the Gospel Doctrine Department for the same purpose. He pointed out that the organization of these sections makes possible the promotion of Quorum welfare and integrity and that so far as possible the Sunday Schools should stimulate this throughout the Church. He explained that teachers of Gospel Doctrine Departments will be Sunday School teachers in every respect, being subject to the rules and regulations and practices of the Sunday School.

Our Responsibilities as Teaching Organization

General Superintendent David O. McKay requested Superintendent Raymond J. Ash-

ton of Grant Stake to explain a form which had been developed in that stake for the purpose of keeping the ward and stake superintendency informed in regard to the preparation of every teacher. Copies of the form were distributed for each member present.

General Superintendent McKay stated that between seventy-five thousand and one hundred thousand people are engaged in the Church in some teaching capacity. This fact, he said, made it important that our organizations accept and creditably discharge the responsibility of training teachers to perform their labors efficiently. He emphasized the importance of increasing the efficiency of teachers by giving them an abundance of lesson material. He explained that the General Board is striving to make the *Juvenile Instructor* more valuable in this particular and that it is also recommended that the teacher have the "leaflets" and helpful books of reference.

Of importance, also, is it that the teacher spend more time in careful thinking and planning of Sunday School lessons, out of which will come a sense of the joy of creating a lesson which will inspire others.

The habit of procrastination wherever it exists should be rooted out and be replaced by the habit of careful planning before hand.

Teaching efficiency can be increased by bringing teachers to sense more fully the scope and importance of the responsibilities of teachers.

It is of primary importance that the teacher be exemplary in every respect.

SUNDAY SCHOOL NEWS

Thirty-eight Years a Teacher

Sunday School Service has come to be a matter of tradition in many families, the members of which take pride in records which show the interest of their families through generations.

Now comes a report from the Superintendency of the Huntsville Sunday School that one of their teachers, recently released, can show thirty-eight years of continuous service. It is Sister Marie Madsen who became a teacher in the Huntsville Sunday School at the age of twenty-four, two years after emigrating from Denmark.

Eleven Superintendents have directed the Huntsville School during Sister Madsen's term of service. They are W. W. McDonald, Andrew J. Anderson, George E. Ferrin, Wm. Engstrom, Niels Lofgreen, Wm. H. Burrows, Ether Allen, Alma Petersen, Jens Winter, and the present Superintendent, Wilmer Jensen.

Sister Madsen remembers Elder Richard Ballantyne as Superintendent of the Weber Stake Board. She participated in the

glorious regimes of his successors and their associates including the famous Thomas B. Evans and David O. McKay.

She took the training course for Sunday School Teachers, offered by the Weber Normal College.

Attending Union Meeting each month in Ogden must have been a delightful feature of her service. The Huntsville workers would drive down picturesque Ogden Canyon in wagons and buggies after Sacrament Meeting to attend the evening Union Meetings; and then drive back the twelve miles through the moonlit canyon. Of course, they found the canyon impressive in its austerity and grandeur even on moonless nights.

Sister Madsen's pupils and associates

testify that her outstanding achievement during these long years of service has been in the faith-promoting character of her teaching. The members of her classes pay her the tribute supreme of showing by their lives that they accept her teaching and find it good.

It is impressive to go in memory back through the years and note how many of the major developments in Sunday School work have taken place in the period of this faithful teacher's service.

To the help, loyalty and encouragement of her good mother she attributes her success.

At the present time her interest and experience is making her membership in the Gospel Doctrine class a well-earned joy.

SECRETARIES' DEPARTMENT

General Secretary, A. Hamer Reiser

REPORT OF ENROLLMENT, DESERET SUNDAY SCHOOL UNION FOR 1928

Officers and Teachers	Stakes	Missions	Totals	
Male	9,194	3,448	12,642	445*
Female	10,424	3,331	13,850	533
TOTAL	19,618	6,664	26,492	88
Pupils				
Male	90,781	15,560	106,341	
Female	103,398	19,292	122,690	
TOTAL	194,179	34,852	229,031	18,759*
By Departments:				
Kindergarten	31,873	5,150	37,023	
Primary	31,074	6,751	37,825	
Church History	24,393	3,835	28,228	
"A" Dept. (B.M.)	27,950	4,339	32,289	
"B" Dept. (O.T.)	18,510	2,692	21,211	
"C" Dept. (N.T.)	12,653	3,851	16,504	
Missionary	6,112	1,045	7,157	
Teacher-Training	1,191	252	1,443	
Gospel Doctrine	40,414	6,937	47,351	
TOTAL	194,179	34,852	229,031	
Cradle Roll	20,645	1,420	22,065	
Stake Board Members	1,292	7	1,299	
TOTALS	235,734	43,153	278,887	
Net Increase	19,916	1,726	21,639	

Stake with largest Enrollment—Grant—6,894. Largest Stake Sunday School, Richards—Granite 1,036. Mission with largest Enrollment—Calif. 5,697. Largest Mission Sunday School—Chemnitz-Centrum 301—Swiss and German Mission.

*Increase.

GATHERING THE SCATTERED SHEEP

By Stake Supt. Alex Nibley

At a recent Sacrament meeting in the Glendale Ward of Hollywood Stake, two missionaries laboring in the California Mission reported that while laboring in Burbank for the past thirty days they had found forty-five Mormon families unenrolled either in stake or mission, most of whom were men and women who had been married in the Temple and several of whom had filled missions.

We investigated the possibility of organizing a Sunday School and to this end invited the Bishops of Lankershim and Glendale

to meet with us on the 10th of March in the Odd Fellows' Temple at Burbank.

Early Sunday morning one of the heaviest storms I have ever witnessed in southern California broke over the country and at nine o'clock there was a deluge. The roads were flooded and it was difficult to reach our place of meeting by automobile. I thought if we could have fifteen or eighteen people present it would be a large enough group to organize a Sunday School. When Sunday School convened at ten o'clock there were ninety-three present. I asked those present to indicate by the show of hands how many had not attended Sunday School the previous Sunday, and seventy-five raised their hands.

On Sunday, the 31st of March, there were 115 present in the Sunday School session.

MISSION SUNDAY SCHOOLS

General Board Committee: David A. Smith, Chairman; Charles B. Felt, Vice Chairman, and Robert L. Judd.

Lessons for July

Wherever possible conduct all departments as provided for organized stakes. Where this is impracticable three classes may be maintained as follows:

For Children: Primary Department Course. See page 294.

For Young People: New Testament "A." See page 280.

For Adults: Old Testament "C." See page 284.

CHORISTERS AND ORGANISTS' DEPARTMENT

Edward P. Kimball, Chairman; Tracy Y. Cannon, Vice Chairman; P. Melvin Petersen

UNION WORK FOR JULY

Choristers

Hymns of the Spiritual Life— The Hymn of Prayer

We come now to the last division of hymns under the general head of spiritual life hymns, the hymn of prayer. Briefly, this type of hymn is a form of prayer with its petition verified. In content it covers all of life. The subject thereof cannot be limited without limiting the desires. We may require that such hymns contain only such petitions as can be allowed in sane and proper prayers. In their examination

we may submit these songs to the same tests that have guided our investigation of other hymns of personal experience.

Any collection of sacred songs is replete with examples. In fact, so universal is the spirit of prayer in worship hymns that almost all of them contain some breath of prayer even though the subject matter in greater part may not suggest it. That doctrinal lyric, "Rock of Ages," is a prayer; so also is that lyric of personal experience, "Jesus, lover of my soul." The psalms of the early church were largely prayers, and in non-liturgical congregations the hymn-book has always been the people's prayer-book.

Again we quote from Benson: "Our

hymns of prayer at all events are sung in an attitude of devotion and have the felicity of direct address to God. The rhythm of the verse that makes common utterance practicable, the glow of poetic feeling that reaches the heart, the medium of the music that helps to express the inexpressible—all these features of the hymn of prayer enhance the opportunity it offers of real communion with God. And if it does no more than diffuse an atmosphere of reverence it has already brought an answer to its petitions."

This last is worthy of special note, for, as was written as early as 1787, "there cannot be devotion without the appearance of devotion." Songs of the prayer type should be sung in the spirit of prayer. We are too often liable to believe that a song is not being sung with intense feeling unless it is very noisy and loud. This is a great fault with much of otherwise fine singing in our Sunday Schools. There is a wide variety of meaning in our songs and we should try to sing each song with the true expression of the words. A song of prayer will not be sung with the same lusty tone and manner as a challenge to militant missionary work. It cannot be and be given in the true spirit of the text.

Discussion

Examine the text of song No. 19, "Precious Savior, dear Redeemer," and No. 83, "O my Father," and discuss the difference in the two. What is your opinion as to the manner of singing both? Do you find justification for any difference in the manner of singing No. 286, "My Father, for Another Night," and No. 288, "Jesus, the very Thought of Thee?" Why? Search out other examples of difference in the same type of song. Make a list of all prayer songs in the book and note content of each. It will be quite refreshing to you to do this.

Practice Song—No. 52—"For the Strength of the Hills"

July is of great importance to our people because of both Independence Day and Pioneer Day. There is none of our songs more appropriate to the spirit of these two occasions than "For the Strength of the Hills," and it is suggested that it be practiced this month. It is another of our songs that is sung everywhere, and the children cannot be taught it too young. Also, it lends itself admirably to four part singing, providing an especially effective part for the bass. In taking it up in parts it is suggested that the practice be approached from the angle of important voice parts, as has been suggested so often in these lessons.

Incidentally it will be observed that it is a song of prayer. But the spirit is one of praise rather than supplication, which fact permits of a different interpretation from other songs discussed in this lesson.

Organists

Lesson VII—Accuracy in Note and Rest Values

Study Outline:

- I. Technic.
 1. Mechanics of organ touch.
 2. Some uses of rests.
- II. Interpretation.
 1. Sustaining "inner" parts.
 2. Melodic and rhythmic patterns.
- III. Supplementary Material.
 - Lessons IX and X, Organist's Manual.
 - Exercises Nos. 49 and 52, Archer's Reed Organ Method.
 - Voluntary by Mayer, page 19 and Aria by Handel, page 27, Gems for the Organ, Jackson.
 - D. S. S. Songs, No. 295.

A tone produced on the organ will sound only as long as the key is depressed. The moment the key is released the valve which permits air to pass through the sound producing reed is closed and the tone ceases. A tone on the piano, however, is generated by a single stroke or impulse, but it begins to die away immediately and can be effectively sustained for only a few seconds. A certain amount of carelessness, therefore, in sustaining tones their full value on the piano might be indulged in without serious musical defacement. But on the organ every tone must be sustained its full value or the rendition of the music will be full of "holes."

It is just as important to release the key at the proper moment as it is to hold it the full value of the note.

Rests *must* be given their full value. A one count rest must get exactly one full count, a two count rest exactly two full counts, etc. Rests are placed in music to aid in punctuation, to aid in centering the attention on certain parts or voices, for variety in color and for declamatory and dramatic effects. Unless they are accurately performed the intended effect is either marred or annulled.

In the Prelude and Postlude given this month interesting effects are produced by a single voice sounding while the other voices rest. Sometimes it is an inner voice that sounds alone as in measure two of the Prelude and sometimes it is the soprano as in the first three measures of the Postlude. Exact observance of note and rest

values is necessary to obtain the effects intended by the composer.

Certain rhythmic and melodic patterns or figures occur in nearly all music and are repeated with variations many times in the course of the compositions. The first four notes of the right hand part of the Prelude constitute such a figure and it is immediately

repeated with a slight variation on other degrees of the scale. It also occurs in its original form at the end of the Postlude. Does the Postlude contain any other such figure? How will you study the "expression" of this music? How will you obtain interest and variety in registration?

Study all supplementary material.

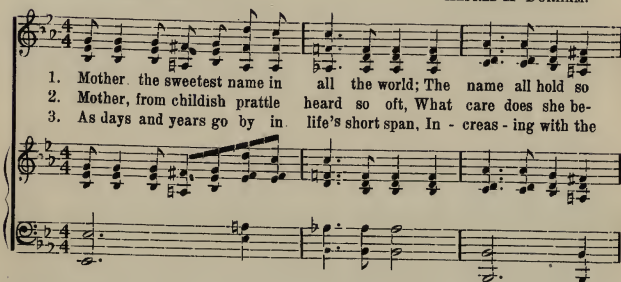
"Take a music bath once or twice a week for a few seasons. You will find it is to the soul what a water bath is to the body. It elevates and tends to maintain tone to one's mind. Seek, therefore, every clean opportunity for hearing it. Purchase some kind of instrument for the home and see that its beneficent harmonies are often heard. Let music be as much a part of a day's routine as eating or reading or working."

—Oliver Wendell Holmes.

Mother

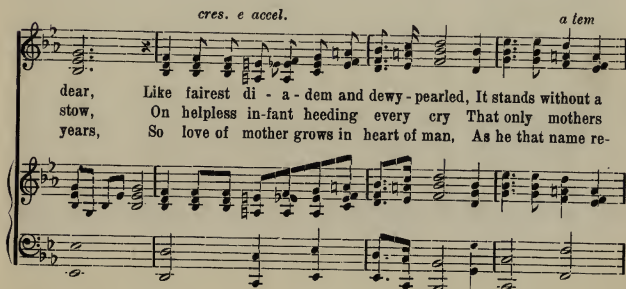
mf Andante con espress.

ALFRED M DURHAM.



1. Mother, the sweetest name in all the world; The name all hold so
 2. Mother, from childish prattle heard so oft, What care does she be-
 3. As days and years go by in life's short span, In - creas - ing with the

cres. e accel. *a tem*



dear, Like fairest di - a - dem and dewy - pearled, It stands without a
 stow, On helpless in-fant heeding every cry That only mothers
 years, So love of mother grows in heart of man, As he that name re-

mf *dim.* *cres.*

peer. In ev'ry clime, no matter where you roam, Wher-ev - er one may know! An - tic - i - pat - ing ev - ery want and need,, She gives such lov-ing veres. And naught can dim the mem'ry of that love, To all so free - ly

dim. **1st & 2nd ending.**

be. The sym-bol of the place we all call home, Fair name of ec - sta-care, Ah, priceless gift from heaven sent to us, Of all good gifts most giv'n; And Mother's name throu'-out all time to come—

1st & 2nd ending.

3rd ending. *Broadly.*

cy. Is firm-ly linked, is firm-ly linked with heav'n. rare.

3rd ending.

Teacher-Training Department

George R. Hill, Chairman; Elbert D. Thomas and George A. Holt

LESSONS FOR JULY

First Sunday, July 7, 1929

9 O'clock Meeting

1. New assignment to trainees. Church History Lesson No. 29, for July 28, subject "The Martyrdom. Lesson plans to be handed in to Ward Trainer, July 14.

2. Cooperative lesson planning. Church History Lesson No. 27, for July 14.

3. Lesson plan review of Church History, Lesson No. 26, for July 7, by trainees appointed to teach July 7th.

4. Round Table—"The aim or objective and its significance." Reference, October, 1928, *Juvenile*, pages 558 to 560. It is suggested that at the close of this discussion the trainees be divided into four groups and each group assigned to one of the Church History lessons for July to prepare three objectives that could be used with that lesson in lieu of the one appearing in the *Juvenile*. These objectives should be the basis for Round Table discussion July 14.

5. Sunday School Class Work. The trainee or trainees appointed will conduct the Church History Class under the regular class teacher's direction. Other trainees will observe.

Second Sunday, July 14, 1929

9 O'clock Meeting

1. New Assignment to Trainees. New Testament Lesson No. 26 for August 4, subject "The Transfiguration." To be handed to Ward Trainer, July 21.

2. Cooperative Lesson Planning. Church History Lesson No. 28, for July 21.

3. Lesson plan review of Church History Lesson No. 27, for July 14, by trainee appointed to teach July 14.

4. Round Table. The objectives assigned to trainees July 7, in the light of "The

lesson objective." October, 1928, *Juvenile*, page 558.

5. Sunday School Class Work. Trainees observe or teach Church History Class under direction of class teacher.

Third Sunday, July 21, 1929

9 O'clock Meeting

1. New Assignment to trainees. New Testament Lesson No. 27, for August 11. Subject to be handed to ward trainer July 28.

2. Cooperative Lesson Planning. Church History Lesson No. 29, for July 28.

3. Lesson plan review of Church History Lesson No. 28, for July 21, by trainee appointed to teach July 21.

4. Round Table. "The Assignment." November, 1928, *Juvenile*, page 634-635. Special attention should be given to the assigning of Church History Lesson No. 2, for July 28, to the children by the trainee.

5. Sunday School Class Work. Trainees teach or observe in Church History Class.

Fourth Sunday, July 28, 1929

9 O'clock Meeting

1. New Assignment to Trainees. New Testament Lesson No. 28, for August 18, subject to be handed to ward trainer July 28.

2. Cooperative lesson planning. New Testament lesson for August 4.

3. Lesson Plan review of Church History Lesson No. 29, for July 28, by trainee appointed to teach July 28.

4. Round Table. Topics to meet local needs left to the choosing of the ward trainer.

5. Sunday School Class Work.

The ward trainer should extend a special invitation to the New Testament Department teachers to attend the 9 o'clock meeting of the teacher-training class during August.

Bits of Philosophy

A wise man is one of those rare mortals who has found out how big a fool he has been.

If you are touched to tears in the presence of flowers, you are truly spiritual minded.

Having something to do worth doing and loving to do it is the great enduring joy of life.

—Nephi Jensen.

GOSPEL DOCTRINE DEPARTMENT

General Board Committee: Joseph Fielding Smith, Chairman; George R. Hill, Vice Chairman; George M. Cannon, Charles H. Hart

LESSONS FOR JULY

First Sunday, July 7, 1929

Special Lesson

Responsibility of Parents to Their Children

In the Gospel Doctrine Department, Sunday, July 7, 1929, the class will be given the privilege of discussing some of the problems pertaining to the proper training of children by their parents, and the regular course of study will be laid aside for this day. It should be apparent to all that there are grave responsibilities upon the parents in caring for, watching over and teaching their children so that they may be brought up in the knowledge of the truth. Perhaps at no time has there been more temptations and inducements before the youth to encourage them in wrong doing than today. Temptation and such inducements are before our eyes constantly. They appear in many of the books and magazines that are published, in the advertising in the public press and journals, on billboards, the moving pictures, and last, but not least, in advertising over the radio.

At the same time it should be admitted that there is a woeful lack of concern on the part of many parents over these conditions. In some homes the example set before children is deplorable. Many parents indulge in habits and amusements that are hurtful and violate both the laws of God and of the land, thus setting examples before their children in wrong doing that the children are sure to follow. These habits formed in childhood and youth are likely to remain throughout life. It therefore behooves all parents in the Church to walk in the "fear of the Lord," living by "every word that proceedeth forth from the mouth of God," for in this way only may they discharge the responsibilities placed upon them by our Eternal Father, to bring up their children in "light and truth."

References: Doc. and Cov. 68:25-35; 93:40-50.

Objective: To teach parents the responsibilities devolving upon them in training their children in the light of the Gospel.

Suggestive Groupings:

- I. All men are the offspring of God. Acts 17:28; Doc. and Cov. 76:24.

- a. Our Eternal Father has the greatest interest in His children, because we are His offspring.
- b. He does not relinquish His interest in us, or his claim upon us, when we are born to our parents in this world.
- c. He demands of earthly parents that they bring up their children in light and truth. (Doc. and Cov. 93:40.)
- d. Parents are under the strict commandment to properly instruct their children in the first principles of the Gospel. (Doc. and Cov. 68:25-29.) If they fail to do so they stand condemned.
- e. Early officers and members of the Church were rebuked and under condemnation for failing to teach and train their children. (Doc. and Cov. 93:41-48.)
- f. The best way to teach children is by example. Parents who violate the Word of Wisdom, who do not pray, or pay tithing, or attend Sacrament meetings and other meetings of the Church, who swear and violate the Sabbath day, are not bringing their children up in "light and truth," and will have to answer for the sins of their children.

II. There are many sins and temptations confronting both parents and children in these modern times.

- a. The sin of Sabbath-breaking. (See Doc. and Cov., sec. 59.)
- b. The sin of using tobacco, tea, coffee, etc.
- c. The improper use of the automobile.
- d. The improper amusement, and place of amusement.
- e. The sin of permitting children to do as they please, without restraint or supervision, both day and night.
- f. Other evils of these modern times.

III. Habits formed in childhood and early youth hold "faster than colors dyed in the wool."

- a. "The majority of the men and women committed to state prisons and reformatories began their delinquent careers as children."—Judge Fred R. Morgan.
- b. The "sons of Heleman" important examples in showing the force of proper teaching by parents. (Alma 53:10-21; 56:27-57.)
- c. Proverbs 22:6.

Second Sunday, July 14, 1929

Divine Authority

Lesson 68. Division of the Priesthood—Melchizedek and Aaronic

Text: Sunday Schools Lessons, No. 68.
References: Doc. and Cov., Sections 20, 68 and 107; History of the Church, Vols. 1:40-41; 3:385; 4:207; Exodus, Chapters 28 and 29; Numbers 3:5-51.

Supplementary References: Discourses of Brigham Young, Chapter 12; Gospel Doctrine, Chapter 9; Lesser Priesthood—Keeler.

Objective: To show the need of Priesthood in the Church and define the functions of the two grand divisions.

Suggestive Groupings:

- I. The Melchizedek Priesthood the Supreme Authority in the Church.
 - a. The Priesthood was first called "the Holy Priesthood after the Order of the Son of God."
 - b. The Priesthood so named because Jesus Christ is the Great High Priest who holds the fulness of power and authority in all the universe under the Father.
 - c. The Priesthood is now called the Melchizedek Priesthood after Melchizedek, King of Salem, because he was a great and distinguished High Priest, and to avoid the too frequent repetition of the name of the Son of God.
 - d. The lesson thus taught us, to use the name of Deity sparingly even in our discourses, is impressed upon us by the use of the name of "Melchizedek."
- II. The Priesthood, in its operation, is the foundation of a perfect system of government.
 - a. Priesthood, which is Divine Authority, is the governing power in the Kingdom of God.
 - b. It is through the power of the Priesthood that worlds are made and governed in their times and seasons. In other words it is by the authority of Deity (Priesthood) that all things are controlled. Doc. and Cov. 88:5-13, and verses 38-47; Moses 1:32-33; John 1:1-10.
 - c. Through the power of Priesthood the Church organization is kept intact and functions for the benefit of the members.
 - d. Only through the power of the Priesthood are we able to come unto God.
 - e. When our Savior comes to reign the earth will be governed by the Priesthood and we will be under a Theocracy.
- III. The Melchizedek Priesthood holds the

keys of Presidency and of all blessings in spiritual things.

- a. This Priesthood is "the channel through which all knowledge, doctrine, the plan of salvation, and every important matter is revealed from heaven."
- b. It is only through the power of this Priesthood that the fulness of knowledge may come. Doc. and Cov. 50:26-28; 103:26-28.
- c. By the power of the Priesthood salvation is preached and administered to the world.
- d. Condemnation will come to all who reject the authority of the Priesthood here: "The keys of the Priesthood are here; * * we can unlock, and we can shut up; we can obtain salvation, and we can administer it."
- IV. The Aaronic Priesthood holds the authority in temporal things and the preparatory ordinances of the Gospel.
 - a. The Aaronic Priesthood is so called after Aaron upon whom it was conferred.
 - b. This Priesthood continued with Israel from the days of Moses until the ministry of Christ.
 - c. During these many years only the prophets in Israel held the Melchizedek Priesthood, it was not conferred upon the people as it is today.
 - d. The Aaronic Priesthood is an appendage to the Melchizedek.
 - e. The Levitical Priesthood is included in the Aaronic. Doc. and Cov. 107:1*.

Third Sunday, July 21, 1929

Divine Authority

Lesson 69. The Aaronic Priesthood—1 Priests, Teachers and Deacons.

Text: Sunday School Lessons, No. 69.
References: Doc. and Cov., Sections 20:26-64; 68; 84:18-30; 107:85-87.

Supplementary References: The Lesser Priesthood—Keeler.

Objective: To show how the Priesthood of Aaron is subdivided and the object of each subdivision, or office.

Suggestive Groupings:

- I. Melchizedek Priesthood officiated in lesser and temporal matters before the days of Moses.
 - a. From all the record we have received it appears that men officiated in all things by virtue of the Melchizedek Priesthood before the days of Aaron.
 - b. Melchizedek, the great High Priest and king of Salem kept the Lord's

*For a more complete discussion of the Aaronic Priesthood see Lesson No. 19.

storehouse and officiated in temporal things. (See lesson 68.)

II. The Quorum of Deacons.

- a. Number in the quorum.
- b. How the quorum is organized.
- c. Duties of the members of the quorum.

III. The Quorum of Teachers.

- a. Number in the quorum.
- b. How the quorum is organized.
- c. Duties of the members of the quorum.
- d. Those holding the Melchizedek Priesthood frequently called to officiate in this office. Explain how.

IV. The Quorum of Priests.

- a. Number in the quorum.
- b. How the quorum is organized: Who presides over the Priests?
- c. Duties of the members of the quorum. Explain the difference in the calling of the Priest and the Teacher. Doc. and Cov. 20:46-58.

V. Appendages to the Priesthood.

- a. The Priesthood is Divine Authority.
- d. The Offices grow out of, or are appendages to the Priesthood.
- c. Is there any office which is not an appendage to the Priesthood? (See lesson leaflet.)

VI. To which territorial unit of the Church do the Deacons, Teachers and Priests belong?

"Then we have the lesser priesthood, which attends to the different temporal matters of the Church, consisting of priests, teachers and deacons, who labor under the direction of the bishopric in the various wards in which they dwell, for the work of the ministry, for the edifying of the body of Christ, the unifying of the people and the bringing them up to the standard of righteousness that they should reach in the flesh, according to the light they possess and the ability and talent which the Lord has given them."—*Gospel Doctrine*, p. 234.

"We have had called to our attention, recently, the fact that some men who are of long standing in the Church * * when their presidents or their bishops of the wards in which they live call upon them to visit the Saints, teach the principles of the gospel and perform the duties of teachers, they coolly inform their bishops that they have graduated from that calling and refuse to act as teachers. * * There is never a time, there never will come a time to those who hold the Priesthood in the Church of Jesus Christ of Latter-day Saints, when men can say of themselves that they have done enough. So long as life lasts, and so long as we possess ability to do good, to labor for the upbuilding of Zion, and for the benefit of the human family, we ought, with willingness to yield with alacrity to the requirements made of us to do our

duty, little or great.—*Gospel Doctrine*, p. 236-7.

Fourth Sunday, July 28, 1929

Lesson 70. The Aaronic Priesthood—2

- a. The Presiding Bishopric.
- b. Ward Bishops.
- c. General Bishops and Bishops' Agents.

Text: Sunday School Lessons, No. 70. References: Doc. and Cov. 20:67; 68:13-24; 107:13-76.

Supplementary References: Discourses of Brigham Young, 222, 224; *Gospel Doctrine*, 189, 222-234; Keeler's *Lesser Priesthood*.

Objective: The same as in lesson 68.

Suggestive Groupings:

I. The Presiding Bishopric.

- a. A quorum of Presidency holding the keys of the Aaronic Priesthood.
- b. As a presidency presiding over and directing the activities of the Aaronic Priesthood throughout the Church.
- c. In turn presiding under the direction of the First Presidency who hold the keys of all the offices.
- d. The duty of the Presiding Bishopric, to direct in the temporal affairs of the Church and in the ordinances pertaining to the preparatory Gospel. (Sec. 84:26-27.)

II. The Keys of this authority, under certain conditions, descend from father to son.

- a. The Presidency of this Priesthood was conferred upon Aaron and was handed down from father to son in ancient Israel.
- b. A literal descendant of Aaron, if the rightful heir to this Priesthood, can serve without counselors.
- c. In the absence of the "heir" a High Priest of the Melchizedek Priesthood may be called to hold the keys of this Priesthood, but must serve with counselors. (Sec. 68:15-22.)

III. The Ward Bishopric.

- a. The Ward Bishop with his counselors, constitute a quorum of Priesthood holding the keys of presidency in this Priesthood in a ward.
- b. The Bishop and his counselors are common judges in Israel—that is, they have jurisdiction in rendering judgment among the people over whom they preside.
- c. The Ward Bishopric, where they are High Priests, hold a dual office: First, as the presidency of the Aaronic Priesthood; second, as the Presidency of the Ward, with power to officiate in the ordinances of the Melchizedek Priesthood in behalf of

- the members of the ward. As High Priests they may confirm members and administer to the sick, etc.
- d. The Bishop is the presiding officer of the Priests' quorum and should not delegate that authority to someone else.
- IV. General Bishops and Bishops' Agents.
- a. Before wards were organized the Bishops had general jurisdiction among the people. (See Keeler's Priesthood, chapter 13.)
 - b. Under these early conditions agents had to be appointed to assist the Bishops. These agents were called Bishop's Agents. (Doc. and Cov. 84:113 and 90:22.)
 - c. As the Church is organized now in wards and stakes, General Bishops and Bishops' Agents are not employed.

MISSIONARY DEPARTMENT

General Board Committee: Albert E. Bowen, Chairman; David A. Smith, Vice Chairman; Henry H. Rolapp and Jesse R. S. Budge

LESSONS FOR JULY

First Sunday, July 7, 1929

Lesson 24. The Book of Mormon Plates

Text: Sunday School Lessons, No. 24.

Supplementary References: Same as in text, also Church History. The Book of Mormon itself, of course, is the ultimate source of authority for all that is known.

Objective: The Book of Mormon contains a history of the ancient inhabitants of America.

Organization of Material:

- I. The three colonies.
- II. The Colony led by Lehi.
 - a. The Nephites.
 - b. The Lamanites.
- III. The two classes of Plates of Nephi.
 - a. The Smaller Plates.
 - b. The Larger Plates.
- IV. The Jaredites and the Mulekites.
 - a. Their records.
 - b. The work of Moroni.

Sealing up the record.

Lesson Enrichment: "If the historical parts of the Book of Mormon be compared with what little is known from other sources concerning the history of Ancient America, there will be found much evidence to substantiate its truth, but there cannot be found one truth among all the gleanings of antiquity that clashes with the historical truths of the Book of Mormon."—Orson Pratt.

Second Sunday, July 14, 1929

Lesson 25. The Book of Mormon

Text: Sunday School Lessons, No. 25.

Supplementary References: Same as in text, also as in Lesson 24.

Objective: The Book of Mormon contains the Fulness of the Everlasting Gospel.

Organization of Material:

- I. The purpose of the Book of Mormon.
 - a. To testify of Jesus Christ.
 - b. To teach the Gospel in its fulness.
- II. The work of Translation.
 - a. How it was accomplished.
 - b. The difficulties encountered.
- III. Arrangement of the Book.
 - a. The main divisions.

The books in the various divisions.
 - b. The relation of each division to the plates
 - c. Reason for the name of the Book.

Lesson Enrichment: "I wrote with my own pen, the entire Book of Mormon (save a few pages) as it fell from the lips of the Prophet Joseph, as he translated it by the gift and power of God, by the means of the Urim and Thummim, or, as it is called by the book, 'Holy Interpreters.' I beheld with my eyes and handled with my hands, the gold plates from which it was transcribed * * that book is true * *. It contains the everlasting gospel."—*Oliver Cowdery*.

Application: "Keep my commandments, and seek to bring forth and establish the cause of Zion. Behold, I speak unto you, and also to all those who have desires to bring forth and establish this work; and no one can assist in this work, except he shall be humble and full of love, having faith, hope and charity, being temperate in all things whatsoever shall be entrusted to his care."—*History of the Church*, Vol. I, p. 47.

Third Sunday, July 21, 1929

Lesson 26. Nature of Faith

Text: Hebrews 11:6; Sunday School Lessons, No. 26.

Objective: To develop a living inspiring confidence in God.

Supplementary References: Articles of Faith by Talmage; Doc. and Cov. 76:51-53; Heb. 11:1-6; Romans 8:25; Ether 12:7-22; Alma 14:26-29; Moroni 7:39-44.

Personal examples of the application of faith to the problems of life may profitably be considered.

"And when Jesus was entered into Capernaum there came unto him a centurion, beseeching him, And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him. I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof: but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me; and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. When

Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

Fourth Sunday, July 28, 1929

Lesson 27. Faith the Moving Power Of All Action

Text: Heb. 11:1-40; I Nephi 10:17; Doc. and Cov. 17:2; Sunday School Lessons, No. 27.

Objective: To show that man's power for good in the earth is limited only by his own actions.

Suggestions on Preparation and Presentation: A personal application of the principles which make faith a moving power, with an assignment of references given and comparison with modern incidents should enable the class to picture more clearly the full meaning of the subject.

What Are We Doing?

We talk of our breed of cattle
And plan for a higher strain;
We double the food of the pasture,
We heap up the measure of grain;
We draw on the wits of the nation,
To better the barn and the pen,
But what are we doing, my brothers,
To better the breed of men?

We boast of our Morgans and Herefords,
Of the worth of a calf or a colt,
And scoff at the scrub and the mongrel
As worthy a fool or a dolt;
We mention the points of our roadster,
With many a "wherefore" and "when,"
But, oh, are we counting, my brothers,
The worth of the children of men?

We talk of our roan-colored filly,
Our heifer so shapely and sleek;
No place shall be filled in our stanchions
By stock unworthy or weak;
But what of the stock of our household,
Have they wandered beyond our ken?
Oh, what is revealed in the round-up
That brands the daughters of men?

And what of our boy? Have we measured
His needs for a growing year?
Does our mark as his sire, in his features,
Mean less than our brand on a steer?
Thoroughbred—that is our watchword
For stable and pasture and pen;
But what is our word for the homestead?
Answer, we breeders of men!

—Rose M. Trumbell, in the Rotarian.

NEW TESTAMENT DEPARTMENT

General Board Committee: *Milton Bennion, Chairman; T. Albert Hooper, Vice Chairman*

LESSONS FOR JULY

Course A—Ages 12, 13, 14

First Sunday, July 7, 1929

Lesson 22. Feeding the Five Thousand

Texts: Sunday School Lessons, No. 22; Mark 6:30-46; Weed, "A Life of Christ for the Young," Chaps. 24 and 25.

Objective: The teachings and actions of Jesus show as much concern for the welfare and happiness of this life as of the life to come.

Supplementary Materials: Matt. 14:13-23; Luke 9:1-17; John 6:1-15; Farrar, "Life of Christ," pp. 333-335. Battenhouse, "The Bible Unlocked," p. 337-338; Gore, "A New Commentary on Holy Scripture," under Mark 6; Dummelow, under Matt. 14, p. 676; Browne, "The Graphic Bible," p. 130.

Suggestive Outline:

- I. Jesus Depressed by death of John the Baptist.
- II. Apostles return from missionary journey.
Report to Jesus.
- III. Jesus desires quiet.
Goes with apostles to desert.
- IV. Crowd follows.
 - a. Jesus preaches.
 - b. Heals sick.
- V. Multitude miraculously fed.

Teachers should call attention to the fact that John's death would naturally be a severe blow to Jesus, not only because they were cousins, but also because John was the prophet who prepared the way for Jesus. The fact that John's teachings had been distasteful to rulers might well suggest to Jesus his own ultimate fate.

Battenhouse, in "The Bible Unlocked," says, p. 337:

"John's death brought Jesus more than personal sorrow. It brought temporary discouragement. Another prophet's voice had been stilled. Palestine, the bearer of the world's supreme revelation of spiritual truth, was not yet itself able to endure the light of its own religious teachings. The Messianic age, scarcely yet begun, was already endangered by the activity of its foes. This time, however, it was not the Jews themselves who voiced the opposition, but a representative of the Roman government. The tragic event presaged ill for Jesus' own future work in Galilee. Was

it the sign of the gathering of dark clouds for a fierce storm of persecution? It is evident that Jesus fully contemplated the seriousness of the situation for himself and for the work which lay so closely upon his heart. When the disciples returned from their tour of evangelism they found him in Capernaum sad and weary and in need of rest."

Illustrate the homecoming and the report-meeting of the apostles by comparison with conferences to which our missionaries are called by their mission presidents. Note the fact that the quorum of the twelve apostles today meets every week to report on their labors and to plan for the onward progress of the Lord's work.

Some help will be obtained from the following comments. Gore, in his Commentary, says (p. 72):

"Five thousand—even if the number was exaggerated—might well seem a number impossible to control; but our Lord was no visionary enthusiast who left such things to take care of themselves. Not confusion but order was always according to His mind: and He directed the disciples to sort out and seat the crowd by companies or "symposia," that is, literally the parties of friends who met to have a common feast or symposium." So orderly was the arrangement that when the crowd were seated, by hundreds and by fifties, they presented the appearance of the beds in a neatly laid out garden, for that is the proper meaning of the word translated 'ranks'."

The international Bible Dictionary says of "Penny, Pennyworth." "In the New Testament 'penny,' either alone or in the compound 'pennyworth,' occurs as the rendering of the Roman denarius. * * The denarius was the chief Roman silver coin, and was worth about 16 cents."

Let the class figure how much money was involved in the apostles' estimate of the sum necessary to feed the multitude.

Dummelow, on page 676 of his Commentary, says:

"St. Mark gives another reason for the retirement. The Twelve had just returned from their mission, and Jesus wished to give them a little rest. His intention, however, was frustrated by the presence of the multitudes. This period (just before the second Passover) marks the culminating point of Jesus' popularity. But the tide was about to turn. His refusal to be made king displeased His more enthusiastic followers, and the Pharisaic opposition, already begun, became more active and effective."

Farrar says, "The novel journeyings of the Apostles, the agitation of His own recent conflicts, the burden of that dread intelligence which had just reached Him, the constant pressure of a fluctuating multitude which absorbed all their time, once more rendered it necessary that the little company should recover the tone and bloom of their spirits by a brief period of rest and solitude."

Second Sunday, July 14, 1929

Lesson 23. Jesus Walks on the Sea

Texts: Sunday School Lessons, No. 23; Matthew 14:22-36; Weed's "A Life of Christ for the Young," Chapter 36.

Objective: The accomplishment of any objective is dependent upon the maintenance of faith and the confidence of one's ability to do it.

Supplementary Materials: Mark 6:45-56; John 6:14-21; Papini's "Life of Christ," page 182; Dummelow's Commentary under Matthew 14:22-36; Gore's "A New Commentary of the Holy Scripture," under Mark 6:45-56; Battenhouse, "The Bible Unlocked," page 339; Farrar's "Life of Christ," chapter 29; Talmage, "Jesus the Christ," pages 335-338; Browne, "The Graphic Bible," page 130 and any Bible Dictionary.

Suggestive Outlines:

- I. Multitude wants to proclaim Jesus their king.
 - a. Jesus refuses.
 - b. Sends apostles to cross sea.
 - c. Disperses multitude.
- II. Jesus communes with God.
- III. Apostles meet storm.
- IV. Jesus walks on water to their aid.
 - a. Disperses their fears.
 - b. Rebukes Peter's lack of faith.
- V. They land at Gennesaret.

Teachers should emphasize the preceding events. Many of the people in the multitude had seen Jesus perform many miracles. They had been taught to expect a Messiah who would become their king and free them from Roman rule. How naturally, then, would these people look upon Jesus as the one whose power fitted Him for this particular Kingship. It is not at all surprising that they should have missed the true significance of His teachings when even the apostles, after an intimate and close communion with Jesus, failed to sense the real meaning of His true mission.

The following comments may be helpful; the teacher should, of course, look up other references and comments as they have opportunities.

Dummelow says: "Another physical miracle, also belonging to the oldest tradition. As it is attested by actual eye-witnesses, it cannot be resolved into a legend

or allegory, but must be accepted as an historic fact. Symbolically interpreted, it represents the struggles of the soul and of the Church with the troubles of the world, and the succour which Christ gives in the darkest hour of temptation and adversity."

Browne, in the "Graphic Bible," says: "Whereupon the people were so impressed that they wished to take Jesus by force and make him their king. The incident is significant. Evidently most of those to whom Jesus ministered could not begin to understand what manner of a person he was. They imagined him to be one who would lead them in a great war against Rome. But what Jesus desired to preach was not war against Rome, but peace with God, and therefore he hastily withdrew from the excited mob."

Battenhouse, in "The Bible Unlocked," makes this comment: "All the night through he walked and talked with God. No wonder that, as dawn appeared, the disciples, having grappled almost the whole night with a contrary wind, seeing him come to them walking calmly on the troubled water, mistook him for a spirit. Prayer, which was for Jesus the most vital form of spiritual experience, had transfigured and transformed him before their eyes. The impression which this incident made upon them remained ineffaceable throughout the later years."

Farrar, in "The Life of Christ," offers the following beautiful paragraph: "So then if, like Peter, we fix our eyes on Jesus, we too may walk triumphantly over the swelling waves of disbelief, and unterrified amid the rising winds of doubt; but if we turn away our eyes from Him in whom we have believed—if, as it is so easy to do, and as we are so much tempted to do, we look rather at the power and fury of those terrible and destructive elements than at Him who can help and save—then we too shall inevitably sink. Oh, if we feel, often and often, that the water-floods threaten to drown us, and Faith, may it again and again be granted us to hear amid the storm and the darkness, and the voices prophesying war, those two sweetest of the Savior's utterances—

"Fear not. Only believe.
It is I. Be not afraid."

Third Sunday, July 21, 1929

Lesson 24. Jesus Again at Capernanum

Texts: Sunday School Lessons, No. 24; John 6:22-71; Weed's "A Life of Christ for the Young," Chapter 37.

Objective: The cleanliness of one's life is determined by the kind of thoughts one has and by the attitude of one's heart.

Supplementary Materials: John 6:41-59;

Mark 7:1-23; Matthew 15:1-20; Bennion's "Moral Teachings of the New Testament," Chapter 10; Tarbell's "In the Master's Country"; Battenhouse, "The Bible Unclocked," pages 339-341; Farrar's "Life of Christ, Chapter 30; Dummelow, under John, Chapter 6 and Matthew, Chapter 15; Talmage's "Jesus the Christ," page 338-344; Gore's "A New Commentary on the Holy Scriptures," under Mark, Chapter 7; Papini's "Life of Christ," page 146.

Suggestive Outlines:

- I. Jesus returns to Capernaum.
 Goes to the Synagogue.
- II. Teaches desirability of spiritual food.
- III. Jesus declares He is sent from heaven.
- IV. Disciples desert Him.
- V. Peter declares belief and testimony of Apostles.
- VI. Jesus discourses upon things that defile man.

Teachers will find a wealth of material in this lesson. Most of the time should be devoted to emphasize the outstanding theses of Jesus' teaching on this occasion: The desirability of spiritual food; His reference to "Honor thy Father and thy Mother." "As a Man Thinketh, so is he."

Refresh the memories of the students on the fact that Jesus performed no miracle to satisfy idle curiosity, but always in answer to faith or to impress a lesson upon His apostles.

Tarbell, in "In the Master's Country," says of Capernaum: "We know from the Gospel accounts that Capernaum was on the shore of the lake, and on or near the Plain of Gennesaret. Two sites, two or three miles apart, Khan Minyeh and Tell Hum, are claimed for the city. At Tell Hum there are ruins of an ancient building thought by some to have been the synagogue built by the centurion (Luke 7:5), and at Khan Minyeh there is a mass of earth-covered ruins."

There was a Roman garrison at Capernaum, under the command of a centurion Jerusalem alone surpassed Capernaum as a gathering place for all peoples, for travelers passed through it on their way from Damascus and the Euphrates to the coast, to Jerusalem and to Egypt."

Dr. Talmage, in his notes in chapter 21 of "Jesus the Christ," offers the following: "Tradition concerning Manna."

"The supplying of manna to the Israelites incident to the exodus and the long travel in the wilderness, was rightly regarded as a work of surpassing wonder (Exo. 16:14-36; Numb. 11:7-9; Deut. 8:3, 16; Josh. 5:12; Psa. 78:24, 25). Many traditions, some of them perniciously erroneous, gathered about the incident, and were transmitted with invented additions from generation to generation. In the time of Christ the rabbinical teaching was that the manna

on which the fathers had fed was literally the food of the angels, sent down from heaven; and that it was of diverse taste and flavor to suit all ages, conditions, or desires; to one it tasted like honey, to another as bread, etc.; but in all Gentile mouths it was bitter. Moreover it was said that the Messiah would give an unending supply of manna to Israel when He came amongst them. These erroneous conceptions in part explain the demand of those who had been fed on barley loaves and fishes, for a sign that would surpass the giving of manna in the olden days, as evidence of the Messiahship of Jesus."

The following from Geikes' "Life and Words of Christ," is helpful:

"Spiritual Symbolism of Eating."

"The idea of eating, as a metaphor for receiving spiritual benefit, was familiar to Christ's hearers, and was as readily understood as our expressions, 'devouring a book,' or 'drinking in' instruction. In Isaiah 3:1, the words 'the whole stay of bread,' were explained by the rabbis as referring to their own teaching, and they laid it down as a rule, that wherever, in Ecclesiastes, allusion was made to food or drink, it meant study of the law, and the practice of good works. It was a saying among them, 'In the time of the Messiah the Israelites will be fed by Him.' Nothing was more common in the schools and synagogues than the phrases of eating and drinking, in a metaphorical sense. 'Messiah is not likely to come to Israel,' said Hillel, 'for they have already eaten Him,' that is, greedily received His words, 'in the days of Jeze-kiah.' A current conventionalism in the synagogues was that the just would 'eat the Shekinah.' It was peculiar to the Jews to be taught in such metaphorical language. Their rabbis never spoke in plain words, and it is expressly said that Jesus submitted to the popular taste, for 'without a parable spake he not unto them' (Mark 4:34)."

Fourth Sunday, July 28, 1929

Lesson 25. Feeding of the Four Thousand

Texts: Sunday School Lessons, No. 25; Mark 8:1-9; Matthew 16:13-20; Weed's "A Life of Christ for the Young, Chapter 38 and 39.

Objective: The blessings of the Lord are for those who seek them and the testimony of His divinity is given to those who do His will.

Supplementary Materials: Mark 7: 24-37; 8:1-9; 22-26; Matthew 15:21-38; Talmage's "Jesus the Christ," pages 354 to 369; Farrar's "Life of Christ, Chapters 34 and 35; Kent's "Life and Teachings of Jesus," pages 231 to 234; Battenhouse's "The Bible Unclocked," pages 342 to 348; Dummelow's

"Commentary" in Mark 8, and Matthew 15:32-39; Matthew 16:13-20; Gore's "A New Commentary on the Holy Scriptures," same topics as in Dummelow.

Suggestive Outline:

- I. Jesus seeks quiet with His apostles.
 - a. Goes northward.
 - b. Among Gentiles.
 - c. Heals their ailments.
- II. Jesus goes into Decapolis.
 - a. Heals deaf and dumb man.
 - b. Heals blind man.
 - c. Preaches to multitude.
- III. Feeds the four thousand.
- IV. Questions apostles about His identity.
 - a. Peter declares Him the Christ.
 - b. Jesus declares Peter's knowledge is through revelation.

Teachers: In the presenting of this lesson, make use of the wall map showing the "Journeys of Jesus." (One can be had of the Deseret Book Company for \$2.50. If the school does not yet own one, ask your superintendent to buy one at once.) Borrow a picture of "Feeding the Four Thousand" from the Primary or Kindergarten teachers of your school.

"Caesarea Philippi" was the northernmost limit of Christ's journeys. He came to this Gentile region to escape Jewish hostility, and here His disciples first clearly recognized and acknowledged His divinity. From here He "set His face steadfastly toward Jerusalem." In the neighborhood, on some part of Mount Hermon, it is believed the Transfiguration scene occurred." ("In the Master's Country.")

"The Decapolis." The league of the "Ten Cities," as the Greek word Decapolis means was a union of Greek cities mainly for the sake of defense and commerce. Scythopolis (called in Old Testament times Bethshan) was the only city west of the Jordan; the others (save Damascus northeast of Mount Hermon) were scattered along the main routes of travel across Perea to the desert. Each city controlled a large surrounding territory with its numerous villages. Gadara, one of the League, was only six miles south of the Sea of Galilee. Dr. Smith thus speaks of the influence of the Greek life of these cities: "The Decapolis was flourishing in the time of Christ's ministry. Gadara, with her temple and her amphitheaters, with her art, her games, and her literature, overhung the lake of Galilee, and

the voyages of its fishermen. Philodemus, Meleager, Menippus, Theodorus, were names of which the one end of the Lake of Galilee was proud when Matthew, Peter, James, and John, were working at the other end. The temples of Zeus, Pallas, and Astarte crowned the height opposite to that which gave its name to the Sermon on the Mount. Bacchus, under his Greek name, ruled the territory down the Jordan Valley to Scythopolis. There was another temple to Zeus on the other side of Galilee, at Ptolemais, almost within sight of Nazareth. We can not believe that the two worlds, which this one landscape embraced, did not break into each other. The many roads which crossed Galilee from the Decapolis to the coast, the many inscriptions upon them, the constant trade between the fishermen and the Greek exporters of their fish, the very coins—everywhere thrust Greek upon the Jews of Galilee." ("In the Master's Country.")

Jesus Questions: "Jesus' question to his disciples was the culmination of a long period of training. The experiences of the preceding weeks had prepared them for it. The crisis in Galilee had brought to the front certain traits in His character and in His interpretation of His mission which it was essential that they should know before they could fully appreciate his ideals. Hitherto they had known Him only as the personal friend, the popular hero, and the faithful teacher. Now He was a fugitive, discredited by the religious leaders of the nation and rejected by a majority of the people. Now they knew Him, too, undaunted by failure. Their loyalty to Him was demonstrated by the fact that they followed Him in His retreat. What men said about Him was of interest to Jesus; but far more important was their answer to the intimate question: "Who do you say that I am?" Interpreted in its historical setting, Peter's reply in behalf of the disciples possessed a far greater significance than it would have had in the prosperous days in Galilee." ("The Life and Teachings of Jesus"—Kent.)

Space will not permit more quotations, but try to read the notes to Chapter 22 in Dr. Talmage's "Jesus the Christ," and if you can get Farrar's "Life of Christ," read Chapters 34 and 35, for they give much material that will be helpful in the enrichment of this lesson.

The man who can laugh at himself and cry about others gives the highest proof of his sanity.

A pedant is some one who talks in such a stilted way that you cannot understand him, in order that you will be impressed with his great undertaking.

—Nephi Jensen.

OLD TESTAMENT DEPARTMENT

General Board Committee: Robert L. Judd, Chairman; Elbert D. Thomas, Vice Chairman; Mark Austin

LESSONS FOR JULY

Course C—Ages 18, 19, 20

First Sunday, July 7, 1929

Lesson 23. Nahum

Text: Sunday School Lessons, No. 23.

References: The Book of Nahum; Doctrine and Covenants 133:37-74.

Objective: To show by reference to the course of human history the justice in Jehovah's rule of the Universe.

Organization of Material:

I. The Book of Nahum.

- a. Nothing known of the Prophet Nahum in history.
- b. The historical background for the setting of the Prophecy.
- c. The purpose of the prophecy.
 1. Downfall of Assyria.
 2. See objective above and Doc. and Cov. 13:37-74.
 3. Probable universal application of the Prophecy (see note).

II. Compare: Nahum 1:5-6 with Isaiah 24:1-7; Zephaniah 1:2-3 and Doc. and Cov. 133:37-74.

III. Dates for Nahum.

Lesson Enrichment: "Great Ninevah was about to fall! The capital of that ruthless power which had been for so long the terror of all the smaller states was doomed. Assyria was about to receive the same treatment which she had visited upon others.

"The Book of Nahum is a poem in which the speaker exults in the face of the hated nation, It is one great 'at last!'" The old lion is at bay. The besieger of the world is at last besieged; every cruelty he has inflicted upon men is now to be turned upon himself." The book contains wonderful descriptions of the siege of an ancient city." ("The Book of Life," Volume 4, page 208.)

"In the time of Nahum events had progressed still further. His book has for its sole subject the impending destruction of Ninevah. It was probably written in the year 625, as the Medes under King Phraortes made their first attack on Ninevah, but did not accomplish their aim. The merited judgment shall now fall upon the Assyrian nation for all the oppressions and persecutions which it has brought upon the

world and especially to the land and the people of God. In a religious and a prophetic sense the contents of the book are not important, but its aesthetic and poetical value is on that account the higher, the language full of power and strength, and possessing a pathos and fervor which only true passion can inspire. It is in a certain measure a cry of distress and revenge from all nations oppressed and downtrodden by that detestable people, which is here echoed to us with irresistible power from the Book of Nahum." Cornill, "The Prophets of Israel."

"Nahum, and Elkoshite of Elkosh in Galilee, lived and prophesied at some period after the captivity of the ten tribes and before the captivity of Judah. The burden of his message is a prophecy dealing with the overthrow of Ninevah. However, there appears in his predictions some expressions foreign to the general subject. In the first chapter, verses 5-8, is a general prophetic statement of the conditions at the second coming of Christ and the end of the world similar to the prediction of Isaiah in Chapter 24:1-7, and in the Doctrine and Covenants 133:37-74. It should be carefully observed that in the writings of most of the prophets there are abrupt changes and prophetic utterances to matters apparently foreign to the general theme. A prophecy of this kind is found in Nahum 2:3-4, where reference is made to chariots with flaming torches that 'jostle' against each other as they 'rage' in the streets. The time for this is stated to be when the Lord makes His preparation, which indicates that it is the latter times. How nearly are the present day automobiles described in this prophecy?"

—Sunday School Lessons—Gospel Doctrine Department, Lesson 39. November 4, 1928.

The Sunday School lesson quoted above dates Nahum B. C. 660-630.

Cornill also quoted above places the date of the prophecy 625 B. C. This represents Modern Scholarly conclusion.

The Book of Life places Nahum after Zephaniah.

The Bagster Bible Chronology places Nahum's prophecy 713 B. C.

Second Sunday, July 14, 1929

Lesson 24. Habakkuk

Text: Sunday School Lessons, No. 24.

References: The Book of Habakkuk;

II Kings 23:36; 24-7; 24:6-10; 24:11-17; Jeremiah 24:1-10; 29:1-14; Encyclopedia Britannica, Volume 1, page 782.

Objective: To show that the just must live by faith and that the faithful will trust in the hand of the Lord.

Suggestive Grouping:

- I. Historical background.
 - a. Judah's position.
 - b. Downfall of Assyria (Fall of Nineveh in 607 B. C.)
 - c. Babylonian supremacy after the Battle of Carchemish in 604 B. C. when the Chaldeans (Babylonians) got control of the West.
- II. What is known of Habakkuk.
- III. The Book of Habakkuk.
 - a. The prophecy in the form of a dialogue between the Prophet and God. Habakkuk 1:2 to 2:20.
 - b. The Ode of Confidence in God. Habakkuk 3.

Lesson Enrichment: "Habakkuk is another of the prophets regarding whom we have absolutely no knowledge beyond the title of the book. One could wish to know more of these men who have left only the briefest utterances from what may have been lives full of prophetic activity. We can only be grateful that in the providence of God something, and we may trust the best, of their messages has survived. The situation revealed in the book of Habakkuk is fairly clear. It was probably the change which came over the politics of the world by the fall of Nineveh and the rise of Babylon in 607 B. C. which supplied the motive for this prophetic word. Nineveh, the oppressor, had fallen, as both Nahum and Zephaniah foresaw. But had anything been gained by the transfer of power from one nation to another equally unscrupulous? Was it not as hard a fate to be under the dominion of the Chaldeans (Babylonians) as of the Assyrians? There were the new foes whose power was threatening Judah in the closing years of Josiah, and after his death. How could the divine purpose be justified in the presence of such events? This is the problem which finds expression in the book. It was probably written shortly before the Battle of Carchemish in 604 B. C., in which the supremacy of Babylonia over Egypt and all western lands was decided. (Wellett, "The Prophets of Israel," page 86.)

"The Book of Habakkuk belongs to this series. The destruction of Nineveh is its subject. But in Habakkuk's Book the Chaldeans appear as the future instruments of the divine wrath. Habakkuk is a master of eloquence and imagery. His description of the Assyrian as the robber who opens his jaws like hell, swalloweth down all

nations, is among the most magnificent productions of Hebrew literature.

"He treateth men as fishes of the sea, as creeping things that have no ruler over them. He fishes up all of them with the angle, he catches them in his net, and gathers them in drag; therefore does he rejoice and is glad. Therefore he sacrifices unto his net, and burns incense unto his drag, because by them is his portion plenteous and his meat fat. Shall he then ever draw his sword, and not spare continually to slay the nations?" (Habakkuk 1:14-17.)

"In Habakkuk the ethical and religious element is duly treated. Pride causes the fall of the Assyrian (2:4), the hybris in the sense of Greek tragedy, for, as Habakkuk sharply and clearly expresses it, he makes 'his strength his God.' Might for the Assyrian exceeds right. Because he has the might, he oppresses and enslaves nations which have done him no harm. The universal moral law demands his destruction." (Cornill, "The Prophets of Israel," pages 78-79.)

"Habakkuk prophesied probably in the reigns of Josiah and Jehoahaz. His prophecy is a colloquy between the Lord and himself. He appeals to the Lord and asks how long the Most High will endure the Jews to suffer the Babylonian tyranny. The Lord answers him with a vision given "for an appointed time," and he is assured that the oppressors of Judah shall be punished. He is further told that the just shall live by faith, and the Jews must be punished for their sins. The admonition and counsels of Habakkuk may in large part be applied in the life of every individual as well as by nations. For instance, while the prophecy is directed at the Chaldeans and the Jews the following may be applied quite generally: 'Woe to him that coveteth in evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil!'

"Woe unto him that giveth his neighbor drink, that putteth the bottle to him, and maketh him drunken also, that thou mayest look on their nakedness!"

"The fourteenth verse of chapter two, is an example of prophecy without direct relation to the main text. In this case the prophecy of Habakkuk is one against Judah and the oppressors of that Kingdom. Verse fourteen is a sudden outburst relating to a condition to be inaugurated in the dispensation of the Fulness of Times; 'For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.'" (Gospel Doctrine Department, Sunday School Lessons, No. 39, November 4, 1928.

Third Sunday, July 21, 1929

Lesson 25. Jeremiah

Text: Sunday School Lessons, No. 25.

References: The Book of Jeremiah; Lord's "Beacon Lights of History, Vol. 1, page 327.

Objective: To show that men and nations must suffer the consequences if they insist upon being blind to right and thoughtless of those who stand for and teach the right.

Suggestive Grouping:

- I. The Historical Background.
 - a. International relations.
 - b. Judah's desperate condition.
 - c. Its final fall. (Chapters 39-52.)
 - d. The captivity.
- II. The Prophet Jeremiah.
 - a. His call (Chapters 1-6).
 - b. The preaching of the New Law (11:1-8).
 - c. The death of Josiah and the relapse into idolatry (Chapters 7-10).
 - d. The lesson of the Rechabites (Chapter 35).
 - e. Jeremiah's words to Baruch (Chapter 45).

Lesson Enrichment: "Jeremiah is a study to those who would know the history of the latter days of the Jewish monarchy, before it finally succumbed to the Babylonian Conqueror. He was a sad and isolated man, who uttered his prophetic warnings to a perverse and scornful generation; persecuted because he was truthful, yet not entirely neglected or disregarded, since he was consulted in great national dangers by the monarchs with whom he was contemporary. So important were his utterances, it is matter of great satisfaction that they were committed to writing, for the benefit of future generations—not of Jews only, but of the Gentiles—on account of the fundamental truths contained in them. Next to Isaiah, Jeremiah was the most prominent of the prophets who were commissioned to declare the will and judgments of Jehovah on a degenerate and backsliding people. He was a preacher of righteousness, as well as a prophet of impending woes. As a reformer he was unsuccessful, since the Hebrew Nation was incorrigibly joined to its idols. His public career extended over a period of forty years. He was neither popular with the people, nor a favorite of Kings and princes; the nation was against him and the times were against him. He exasperated alike the priests, the nobles and the populace by his rebukes. As a prophet he had no honor in his native place. He uniformly opposed the current of popular prejudices, and denounced every form of selfishness and superstition; but all his protests and rebukes were in vain. There were very few

to comfort him or encourage him. Like Noah, he was alone midst universal derision and scorn, so that he was sad beyond measure, more filled with grief than with indignation. (Lord's "Beacon Lights of History," Vol. 1, pages 327-8.)

"The work of Jeremiah began in 626 B. C., and ended in exile in Egypt, when Jeremiah was an old man, broken by his labors for his country. Jeremiah was a prophet-statesman like Isaiah, and his message to Judah was the same: the nation must repent and reform, it must avoid entangling alliances with other peoples. In his single-hearted devotion to this cause, Jeremiah suffered imprisonment, the jibes and taunts of his countrymen, exile and death in Egypt.

"Few characters make so strong an appeal to the sympathy and sense of the heroic as does that of Jeremiah. He deserves to have a high place in the affection of all readers of the Old Testament." ("The Book of Life," Vol. 4, page 225.)

Fourth Sunday, July 28, 1929

Lesson 26. Jeremiah (Continued)

Text: Sunday School Lessons, No. 26.

References: The Book of Jeremiah; The Lamentations of Jeremiah; Cornill's "The Prophets of Israel"; Lesson No. 35, Gospel Doctrine Department (1928).

Objective: To show that a complete understanding of God's purposes in the earth will cause a man to have faith in the future and also in those purposes even in times when he loses friends, country, and life.

- I. The Writings of Jeremiah.
 - a. The prophecies.
 - b. The lamentations.
- II. The Prophet Jeremiah.
 - a. Reign of Josiah (628-609 B. C., Chapters 1-12).
 - b. Reign of Jehoiakim (609-597 B. C., Chapters 13-36).
 - c. Reign of Jehoiathin (597 B. C., Chapters 13 and 21).
 - d. Reign of Zedekiah (597-586 B. C., Chapters 27-50).
 - e. The closing days of Jeremiah's Life (Chapters 40-44).

(Note: There is an overlapping in the above references to the Book of Jeremiah.)

Lesson Enrichment: "The man who suffered for his country."

"There are few books in the Bible so little read and understood as Jeremiah; yet there are few so worthy of attention and study. The popular conception of Jeremiah is that of the "weeping prophet," a figure of pessimism and despair. He was nothing of the kind. He was active, brave, hopeful

—a noble and splendid personality. There are those who think that he was no less great than Isaiah. His style is less poetical and exalted than that of Isaiah. It is simple, pleading prose, eloquent with feeling rather than with poetry. The book is a collection of sermons and historical statements which might be called, 'The Life and Times of Jeremiah.' ("The Book of Life," Volume 4, page 225.)

"There are bright spots running through the predictions of Jeremiah, for he very frequently breaks off in the midst of the declaration of calamity and destruction to predict the return of the Jews and the ten lost tribes, the building of Jerusalem again, and the making of an everlasting covenant between the Lord and the people that shall never more be broken." (Sunday School Lessons, Gospel Doctrine Department, Lesson 35, 1928.)

"As the Kingdom of Israel on its downfall bore in Hosea its noblest prophetic fruit, so in the time immediately preceding the destruction of Judah we find the sublime figure of Jeremiah. Mentally, also, these two men were closely related. Sentiment is the predominant characteristic of each. Both have the same tender and sympathetic heart; both have the same elegiac bent of mind; both were preeminently devout men. The religious element preponderates entirely over the ethical. It can be proved that Jeremiah was powerfully influenced by Hosea and that he looked upon him as his prototype.

"We are better informed concerning the life and fortunes of Jeremiah than of any other prophet. He received his call to the prophetic office in the thirteenth year of Josiah's reign, namely, in 627. He must

have been at that time very young, as he hesitated to obey the divine order on the ground of his youth. We are referred, therefore, to the later years of the reign of King Manasseh, as the period of the Prophet's birth. Jeremiah was not a native of Jerusalem; his home was Anathoth, a small village near Jerusalem. He came of a priestly family and we get the impression that he did not live in poor circumstances. Solomon had banished to his estate in Anathoth, Abiathar, the high priest of David, and the last remaining heir of the old priesthood of Shiloh. The conjecture is not rash, perhaps, that Jeremiah was a descendant of this family, which could cherish and preserve the proudest and dearest recollections of Israel as its family traditions. The family was descended from Moses. Abiathar had been closely attached to David's person and throne; he had given the religious sanction to all David's mighty deeds, and it was he who helped to found Jerusalem as also to be the first to worship there the God of Israel. How vividly such traditions are wont to be fostered in fallen families is well known. Further than that, Jeremiah shows himself to be thoroughly acquainted with the past history of Israel. Moses and Samuel, Amos and Hosea,—such were the men with whom and in whom he lived. No other prophet is so steeped in the ancient literature and history of Israel. Everything that was noble and worthy in Israel was known and familiar to him. We see in this the fruits of a careful education, and can readily imagine how the priestly father or pious mother filled the impressionable heart of the child with what was most sacred to them." (Cornill's "The Prophets of Israel," pages 92 and 93.)

Mother's Day Gem

By Ida R. Alldredge

I love you, dear mother, sweet mother of mine,
And though I am ever so small,
I'll try hard to please you, do just as you say,
And cause you no sorrow at all.

I hope when I'm older I'll be just like you,
So tender, and gentle, and true;
I think in this whole world, dear mother of mine,
There's no one so precious as you.

BOOK OF MORMON DEPARTMENT

General Board Committee: Alfred C. Rees, Chairman; James L. Barker, Vice Chairman; Horace H. Cummings and Wm. A. Morton

LESSONS FOR JULY

Course B—Ages 15, 16, 17

First Sunday, July 7, 1929

Lesson 25. The Holy Ghost

Text: III Nephi 12, 16, 18, 19; and Sunday School Lessons, No. 25.

Objective: The Holy Ghost witnesses of the Son and the Father.

Suggestions to Teachers:

- I. Our memory of the previous life is taken away from us that we may more freely choose between good and evil,
- II. Means of knowing divine mission of Lord's servants in Old Testament times. The Lord gave witnesses and at times supported their testimony by miracles.

III. Means of knowing divine mission of Lord's servants in Gospel dispensations. The Lord gives witness and also the testimony of the Holy Ghost.

Application: How can we obtain this testimony of the Holy Ghost?

Suggested Questions

Why is our memory of the preexistence taken from us in this life?

Who or what were the witnesses of the divinity of the Lord's servants under the Law of Moses?

Why is the Holy Ghost given? (Why was it not given at Jerusalem until after the death and resurrection of Jesus?)

To whom is it given?

To whom did the Savior give power to confer the Holy Ghost?

What can we do to enjoy this gift in large measure?

Second Sunday, July 14, 1929

Lesson 26. The Law and the Gospel

Text: III Nephi 15 and Sunday School Lessons, No. 26.

Objective: If we would know more concerning the will of the Lord, we must show our appreciation by keeping the admonitions and commands He has already given.

Suggested Questions

What did Jesus tell the Jews concerning the inhabitants of America? (See John 10: 16.)

Why did He not tell them more?

Why was the Law of Moses given to the Israelites instead of the Gospel? (See Galatians 3 and 4.)

To what extent does the Lord give knowledge and blessings to His people? (To the extent they are obedient.)

Wherein have we failed as a people? (In the keeping of the Law of Consecration or the United Order.)

Wherein do many fail now as individuals? (In rendering Church service, payment of tithes, etc.)

What are the conditions of the blessings of the Lord? (Emphasize the necessity of performing well the work of each day as it comes and of honest thorough service and the necessity of a sound foundation in good character.)

Third Sunday, July 21, 1929

Lesson 27. The Sacrament

Text: III Nephi 18, 19, 20, and Sunday School Lessons, No. 27.

Objective: In partaking of the Sacrament our hearts should be filled with gratitude to the Savior and a firm desire to keep His commandments.

Suggested Questions

Why was the Sacrament instituted?

To whom is the Sacrament administered?

To whom should it not be given?

What do we promise to do when we partake of the Sacrament? (See prayer, also verse 11.)

What blessing did Jesus promise? (Verse 7.)

Why should the unworthy not be permitted to partake of the Sacrament?

If we are sincere and honest with ourselves and the Lord, what must be our attitude in partaking of the Sacrament?

Read address on Sacrament by David O. McKay in *Juvenile Instructor*, November, 1925.

Fourth Sunday, July 28, 1929

Lesson 28. Prayer

Text: III Nephi 18 and 19 and Sunday School Lessons, No. 28.

Objective: In praying we should thank the Lord and ask Him sincerely for the

things we want, desiring nevertheless that the Lord's wisdom and will be done in all things.

Suggested Questions

How does sincere prayer give us strength to resist temptation? (It strengthens our own determination to resist temptation. It brings the help of the Lord.)

What should we express in prayer?

Is it important that prayers be expressed in fine phrases?

Why are we to pray in secret? (More apt to be entirely sincere.)

What prayer is best? (The most humble and heartfelt.)

What prayers will be answered?

How did the Lord pray with the Nephites?

When should we pray?

Application: When we ask for something in prayer, should we plead for it no matter what? (We should live our lives and pray as Jesus did: "Not my will but thy will be done." Then only can the Lord really bless because he alone knows what is good for His children.)



Photo courtesy Pictorial California.

Blossom Time in a Cherry Orchard

The sweet smell of Spring blossoms!

Can't you just smell the odor of the cherry blossoms in the orchard above? And hear the hum of the bees among the blooms? And the chirp of the birds in the trees?

Blossom time—when Nature puts on her spring dress. What beauties and fragrance! Isn't it glorious to bury one's head among the blossoms and then take deep, long breaths?

The life of a bee in Blossom Time isn't so bad after all.

—Glen Perrins.

CHURCH HISTORY DEPARTMENT

General Board Committee: Adam S. Bennion, *Chairman*; J. Percy Goddard, *Vice Chairman*

Ages 10 and 11

Note to Teachers: Through a misunderstanding we printed in the April number of the *Juvenile Instructor* two lessons on the "Second Missouri Persecutions." Teachers should combine these as Lesson No. 21, for the first Sunday in June. Present the other lessons in the following order:

Second Sunday, Lesson No. 22—The Saints Driven From Missouri.

Third Sunday, Lesson No. 23—Church Leaders Imprisoned.

Fourth Sunday, Lesson No. 24—Nauvoo.

Fifth Sunday, Lesson No. 25—Review.

Lesson 24, "Nauvoo," which was omitted in the April issue follows:

Lesson 24. Nauvoo—The Beautiful

Text: Sunday School Lessons, No. 25.

Supplementary References: "Essentials in Church History," Smith, pp. 263-273; "One Hundred Years of Mormonism," Evans, pp. 284-293; "Rise and Fall of Nauvoo," Roberts, pp. 21-34, 39-42; Hist. Church, Vol. 3, pp. 261-270; Young Folks Hist. Church, Anderson, pp. 98-102; "Life of Joseph Smith," Cannon, pp. 300-310.

Objective: To teach how the Saints were blessed in the building up of Nauvoo. Organization of Material:

- I. Seeking a new home in a new state.
 - a. Kindly received at Quincy, Illinois.
 - b. Poverty of more than 12,000 people.
 - c. Prophet arrives from the Missouri prison.
- II. Lands purchased at Commerce, Hancock County.

Location, drainage, terms of purchase, etc.
- III. Incorporation of the City of Nauvoo.
 - a. State Legislature bestows very liberal charter.

Mormons could be at head of Legislative, Judiciary, and Executive.
 - b. The first election.
- IV. A Day of God's Power.

Lesson Enrichment:

1. Nauvoo on the east side of the Mississippi River is about 150 miles east and north from Far West, and about fifty miles north from Quincy. It is just across from the southeast corner of Iowa. When ever the Saints crossed the river from Nauvoo, they were in Iowa and not Missouri, for which they were thankful.

2. Speaking of the first land secured upon which the destitute thousands were

to be housed, Joseph writes, "When I made the purchase of White and Galland, there was one stone house, three frame houses, and two block houses, which constituted the whole city of Commerce."

3. The people of Illinois, including the Governor of the state, Thomas Carlin, did everything in their power to aid the homeless Saints.

Application: Wherever or whenever the Saints of God have organized and established themselves, they have flourished exceedingly. The Book of Mormon also bears this out. At Kirtland, Jackson County, Far West, Nauvoo, and the Rocky Mountains, the Saints have prospered. When Jesus Christ comes to rule, the Saints are to "inherit the earth." Why then should they be exceptionally industrious?

LESSONS FOR JULY

First Sunday, July 7, 1929

Lesson 26. Incidents in Missionary Life

Text: Sunday School Lesson No. 26.

Supplementary References: "Essentials in Church History," Smith, pp. 274-286—see 312-313 for dedication of Palestine; "History of the Church," Vol. 4, pp. 1-15, 111-130, also 454-458, on dedication of Palestine; "One Hundred Years of Mormonism," Evans, pp. 294-304; "Rise and fall of Nauvoo," Roberts, pp. 43-46, (60-63, Orson Hyde's mission to Palestine); "Life of Heber C. Kimball," pp. 272-325; "Wilford Woodruff," Cowley, pp. 106-153; "Life of Joseph Smith," Cannon, pp. 318-324.

Objective: To teach that when missionaries are divinely called, and go forth with all their energy, God never fails to add a blessing according to the faith exercised.

Organization of Material:

- I. The call of the missionaries.
 - a. Joseph's prophecy fulfilled.
 - b. Those chosen.
 - c. Their field of labor.
 - d. The important instructions from the Prophet.
- II. The departure of the missionaries.

Their physical and financial distresses.
- III. Their work in England.
 - a. Second time some of the apostles land in England.
 - b. Exceptional results at Herefordshire.
 - c. More than 4000 converts by October, 1840.

IV. First Emigration to the United States, June, 1840.

V. The important mission to Palestine.

- a. Those called.
- b. The purpose.

VI. The return of the missionaries.

Their reports, etc.

Lesson Enrichment:

1. It should be remembered here that the British mission had been opened some three years before these eight apostles preached in England, Heber C. Kimball, Orson Hyde, Willard Richards and others being the first missionaries in 1837. The missionaries of today's lesson arrived at Liverpool, January 11, 1840.

2. The only apostle ever ordained in a foreign land was ordained by seven apostles under Brigham Young's direction, April 14, 1840, at Preston, England. This was Elder Willard Richards, he having been previously nominated by the Prophet Joseph, being chosen because of his faithfulness in all things.

3. Regarding the instructions given by the Prophet before the Apostles left home, Wilford Woodruff writes: "When the twelve or any other witness of Jesus Christ, stand before the congregations of the earth, and preach in the power and demonstration of the Holy Ghost, and the people are astonished and confounded at the doctrine and say, 'those men have preached powerful sermons,' then let them take care that they do not ascribe the glory unto themselves, but be careful to be humble, and ascribe the glory to God and the Lamb; for it is by the power of the Holy Priesthood and the Holy Ghost that they have the power thus to speak." Certainly these instructions apply equally well to us all today.

Heber C. Kimball, writing about his great trial at leaving home while he himself was sick, as well as his family, records: "Sept. 18, 1840, Charles Hubbard sent his boy with a wagon and a span of horses to my house; our trunks were put into the wagon by some brethren; (Brother Kimball being too sick to help) I went to my bed and shook hands with my wife who was then shaking with a chill, having two children lying sick by her side; I embraced her and my children and bid them farewell. My only well child was little Heber P., and it was with difficulty that he could carry a couple of quarts of water at a time, to assist in quenching their thirst. It was with difficulty that we got into the wagon, and started down the hill about ten rods; it appeared to me as though my very inmost parts would melt within me at leaving my family in such a condition, as it were almost in the arms of death. I felt as though I could not endure it. I asked the teamster to stop and said to Brother Brigham, 'This is pretty tough, isn't it; let's rise and give

them a cheer.' We arose, and swinging our hats three times over our heads, shouted: 'Hurrah, Hurrah for Israel.' Vilate, hearing the noise, arose from her bed and came to the door. She had a smile on her face. Vilate and Mary Ann Young cried out to us: 'Goodbye, God bless you.' We returned the compliment, and then told the driver to go ahead. After this I felt a spirit of joy and gratitude, having had the satisfaction of seeing my wife standing upon her feet, instead of leaving her in bed, knowing well that I should not see them again for two or three years."

Second Sunday, July 14, 1929

Lesson 27. More Attempts Upon Joseph's Life

Text: Sunday School Lesson No. 27.

Supplementary References: "Essentials in Church History," Smith, pp. 287-301, 320-332; "History of the Church," Vol. 4, pp. 23-110, 180, 181, 364-371, Vol. 5, pp. 71-89, 439-475; "One Hundred Years of Mormonism," Evans, pp. 279-283, 311-329; "Rise and Fall of Nauvoo," pp. 50-59, 76-79; "Life of Joseph Smith," Cannon, pp. 311-379.

Objective: To teach that when a man, a community, a State or Nation begins fighting God's purposes, Lucifer seems ever ready to direct the conflict.

Organization of Material:

- I. Delegates appointed to Washington.
 - a. Incidents of the journey.
 - b. Committee interviews President Van Buren.
 - c. Committee interviews Congressmen.
 - d. Disappointing results.
 - e. Rejoicing of Joseph's enemies.
- II. More Persecutions from Missouri.
 - a. Inhuman treatment of kidnaped Mormons.
 - b. Missouri demands the Prophet.
 - c. The defense by Attorney O. H. Brown.
 - d. A new charge.
 1. Attempts to implicate the Prophet in the shooting of Ex-Governor Boggs.
 2. Joseph's arrest and release.
 3. Emma's appeal to the Governor of Illinois.
 4. The Prophet surrenders for trial again.
- III. The Rocky Mountain Prophecy.
 - a. Saints to be driven to the Rocky Mountains.
 - b. Saints to "become a mighty people in Rocky Mountains."

Lesson Enrichment:

1. Beginning with the 76th verse of Section 101, the Lord declares, "And again I say unto you, those who have been scattered

by their enemies, it is my will that they should continue to importune for redress, and redemption, by the hands of those who are placed as rulers, and are in authority over you, according to the laws and constitution of the people which I have suffered to be established, and should be maintained for the rights and protection of all flesh, according to the just and holy principles, etc. Let them importune at the feet of the judge; and if he heed them not, let them importune at the feet of the governor; and if the Governor heed them not, let them importune at the feet of the President." This was all done, but to all appeals, a deaf ear was turned. Nevertheless, the Saints fulfilled God's command, letting Judges, Governors and the President know of the injustices suffered by the Lord's people. What will such political leaders say when arraigned before God's holy bar of justice? Doc. and Cov., Sec. 124, written two years later, while Joseph was in hiding, says, "Let all the Saints rejoice, therefore, and be exceeding glad, for Israel's God is their God, and he will mete out a just recompense of reward upon the heads of all their oppressors."

2. In April, 1839, Joseph and other prisoners were freed by Missouri officers. Now in this lesson, September, 1840, a year and a half later, Governor Boggs demands the Prophet and five other Church leaders be sent back to Missouri to be tried again. Joseph succeeds in getting his trial before Judge Stephen A. Douglas, at Monmouth, seventy-five miles distant. The defendant was dismissed.

3. Two years after the above event, John C. Bennett tried to have Joseph killed during the Sham Battle.

4. The day before the Sham Battle, Ex-Governor Boggs was shot in his home at Independence, one hundred and fifty miles away from where Joseph was with his friends at Nauvoo. Joseph and O. P. Rockwell were arrested in Nauvoo in August, 1842. Through a writ of *habeas corpus* the trial was to take place at Nauvoo, but this angered the Missourian Sheriff who hurried off to secure more papers, but when he returned, Joseph knowing that death, possibly, awaited him, stayed with some of his friends in retirement, which prevented his being unjustly carried to Missouri. A reward of \$500.00 was posted for the Prophet's arrest. When a new Governor came into power in Illinois, Joseph gave himself up for trial January 5, 1843, at the State Capitol, Springfield. Once again the Missourians were defeated. It seemed that the Prophet was to live another year and a half.

Application: Let the students see that the righteous often suffer and are severely tried that God's purposes may be brought

about; that while Joseph was in hiding he received the revelations, Sections 127, 129, on baptism for the dead. It's how one meets his trials, that makes or unmakes him. (Use simple illustrations.)

Third Sunday, July 21, 1929

Lesson 28. More Days of Joys and Sorrows

Text: Sunday School Lesson No. 28.

Supplementary References: Essentials in Church History, Smith, (for Nauvoo Temple see Essentials, pp. 302-319, 333-342) pp. 343-358, 360-366; "Rise and Fall of Nauvoo," pp. 90-93, 112-127, 141-259; "House of the Lord," Talmage, pp. 89-109; "History of the Church," Vol. 5, pp. 71-89, 439-475; Vol. 6, pp. 181-225, 268-270, 341-350; "Life of Joseph Smith," Cannon, pp. 380-440; "Historical Record," Jensen, pp. 485-516.

Objective: Same as Lesson 27.

Organization of Material:

- I. Joseph likened unto the Master. Betrayed by one of his council.
- II. Many fundamental doctrines given the Church these last few years.
 - a. Eternity of the marriage covenant.
 - b. Plural Marriage.
 - c. Blessings in God's house.
 - d. Two kinds of beings in heaven, Angels, Spirits.
 - e. All angels who administer to this earth have lived here.
 - f. Three in the Godhead, two resurrected beings, one spirit.
- III. Joseph Smith a candidate for President of the United States.
 - a. He would reduce congress, bring prison reforms, settle slave question, make honor the standard for all men, expand the United States, bringing in the Rocky Mountains, etc.
- IV. Traitors within the Church.
 - a. His own counselors.
 - b. His betrayal and arrest, one year before the martyrdom.

Lesson Enrichment:

1. Sayings of Joseph during these dark days:

"Never mind, my brethren, if they drive us to hell, we'll turn the Devil out and make a heaven of it."

"The Articles of Faith." (Repeat in concert with class.)

"Some of the Saints suppose that 'Brother Joseph' could not die, but this is a mistake. It is true that there have been times when I have had the promise of my life to accomplish certain things; but, having now done these things, I have no longer any lease of my life. I am as liable to die as other men."

"I shall not be sacrificed until my time comes, then I shall be offered freely."—January, 1843.

2. During these days Joseph gave some of his mightiest discourses, declaring boldly that God's Kingdom had been set up upon this earth never again to be taken away; that this earth was finally to be celestialized, ruled over by Christ Himself. Said he, "Where there is no Kingdom of God, there is no salvation. What constitutes the Kingdom of God? Where there is a prophet, a priest, a righteous man unto whom God gives His oracles, there is the Kingdom of God; and where the oracles of God are not, there the Kingdom of God is not."

3. The Father has a body of flesh and bones as has the Son, Jesus Christ, also, but the Holy Ghost is a personage of Spirit."

4. "It is impossible for a man to be saved in ignorance."

Application: As the next lesson carries us to the closing scenes of Joseph's life, "The Martyrdom," bring the children to see how in these last two or three years the Lord fairly parted the veil to His kingdom and poured out mysteries of knowledge which had never before been revealed to this earth: the Temple endowments, etc. Try and bring the students to understand that temple ordinances belong to God's Kingdom, and that they have been revealed to God's earthly representatives to prepare His earthly children for the celestial kingdom.

Fourth Sunday, July 28, 1929

Lesson 29. The Martyrdom

Text: Sunday School Lesson, No. 29. Supplementary References: "Essentials in Church History," Smith, pp. 358-384; "Rise and Fall of Nauvoo," Roberts, pp. 260-322; "Young Folks History of the Church, Anderson, pp. 105-112; "Life of Joseph Smith," by Cannon, pp. 440-530; "Church History," Vol. 6, pp. 519-631; "One Hundred Years of Mormonism," Evans, pp. 336-370.

Objective: To teach that the Prophet Joseph so loved the cause to which he was called that he would lay down his life for it.

Organization of Material:

- I. Events leading to the tragedy.
 - a. The reaction following the destruction of the "Nauvoo Expositor."
 - b. Martial Law in Nauvoo.
 - c. The crossing of the Mississippi.
 - d. The message sent to Governor Ford.
- II. The Journey to Carthage.
 - a. The reasons.
 - b. The incidents on the way.
- III. Events preceding the martyrdom.
 - a. The arrival of the prisoners in the night.

- b. The illegal summons of Joseph.
- c. In the jail without due course of law.
- d. Governor Ford, anxious to serve the mob.

IV. The Martyrdom.

- a. The plotting of the mob.
- b. The last moments in the jail.
- c. The tragedy.
- d. The burial at Nauvoo.

Lesson Enrichment:

1. On page 404 of "Missouri Persecutions" begins an account of the Martyrdom of Joseph Smith, by President John Taylor, which should be read by every teacher if the book can be secured in the neighborhood. When Hyrum fell from the bullet wound in the face, Joseph jumped to his side. "As Hyrum fell on the floor another ball from the outside entered his left side, and passed through his body with such force that it completely broke to pieces the watch he wore in his vest pocket. At the same instant another ball grazed his breast, entered his throat, and passed into his head, while another was fired into his leg. A shower of bullets were pouring into the room." Brother Taylor adds, "It was a terrible scene: streams of fire as thick as my arm passed by me as these men fired, and, unarmed as we were, it looked like certain death. It certainly was far from pleasant to be so near the muzzles of those fire-arms as they belched forth their liquid flame and deadly balls. While I was engaged in parrying the guns, Brother Joseph said, 'That's right, Brother Taylor, parry them off as well as you can.' These were the last words I ever heard him speak on earth."

After the smoke cleared in the room and the mob ran down stairs, Brother Richards, almost overcome with grief, exclaimed: "Oh, Brother Taylor, is it possible that they have killed both Brother Hyrum and Joseph? it cannot surely be, and yet I saw them shoot them"; and, elevating his hands two or three times, he exclaimed, "Oh, Lord, my God, spare thy servants! He then said, 'Brother Taylor, this is a terrible event,' and he dragged me farther into the cell, saying, 'I am sorry I can do no better for you,' and taking an old filthy mattress, he covered me with it, and said, 'That may hide you, and you may live to tell the tale, but I expect they will kill me in a few minutes.'" Brother Taylor had received four frightful wounds.

Application. Show how much more Joseph and Hyrum suffered that Christ's True Church might be handed on to us than we today suffer in assisting to maintain the Church. Show also how the Savior was willing to give his life to obey His Father's will. Get the pupils to tell what they or others have suffered for the Gospel.

PRIMARY DEPARTMENT

General Board Committee: Frank K. Seegmiller, Chairman; assisted by Florence Horne Smith, Lucy Gedge Sperry and Tessie Giauque

LESSONS FOR JULY, 1929

Ages 7, 8 and 9

Preview Questions

1. Give remarkable instances of God's providing food for His people in other times of their history as in the early days of Utah.
2. Why did Aaron and Hur have to hold up the hands of Moses in order for Israel to prevail over Amalek?

3. How did the organization of Israel under Jethro's direction compare with the organization of the Latter-day Saints during their exodus to the Valley of the Great Salt Lake.

4. What is polytheism? (Consult dictionary.) When the people understand the laws of nature they cannot be polytheistic. Why?

5. Show that the first four commandments embrace only the idea of Christ—"Thou shalt love the Lord with all thy heart and with all thy soul, and with all thy mind."

Songs: One of the great objectives of the lessons from the Old Testament is to give the child knowledge of and love for God. The lessons for this month point directly to this objective. The following songs all correlate with the subject:

1. Father, We Thank Thee—Songs in Season, Kindergarten Plan Book.
2. Hymn of Praise—Primary Song Book.
3. God's Work.
4. God's Love.
5. Thanks for Daily Blessings.
6. God's Blessings on Work.
7. Song stories—Mildred and Patty Hill.
8. We Thank Thee.
9. Obedience.

Kindergarten and Primary Songs, Thomassen.

First Sunday, July 7, 1929

Lesson 24. God Sends Food and Drink to Israel

Text: Exodus 15:23-27; 16.

References: Sunday School Lessons, No. 24.

Objective: The Lord blesses those who keep His commandments.

Memory Gem: "Remember the Sabbath Day to keep it holy."

Song: "The Sabbath Day," Kindergarten and Primary Songs (Thomassen).

Organization of Material:

- I. The Bitter Waters at Marah, Made Sweet.
 - a. As a result of the Lord's command.
 - b. The thirty travelers rejoice.
 - c. God's promise comforts His people.
- II. Discontentment on the Way to Elem.
 - a. The long march weakens the people's spirits.
 - b. They forget the hardships and toil of Egypt.
 - c. They think of the comforts of bondage.
- III. Quails and Manna Sent from Heaven.
 - a. The people murmur while in the Wilderness of Sin.
 - b. The Lord sends them food.
 - c. Observance of the Sabbath day brings joy and contentment.

Point of Contact: Floyd lived in a town where the boys were not allowed to have fire crackers to shoot off on the national holiday. He hadn't thought of asking for any because he knew it was against the law, and besides he was not experienced in the art of shooting off firecrackers. It just happened that Tom Jones came along and said, "Say, Floyd, what will you give me for these?"

"Where did you get them?" answered Floyd.

"Oh, a Chinaman sold them to my big brother and he gave me two. He says they're the kind you can use in this town."

"Well, I'll give you this dime for one," said Floyd, and he proudly carried the firecracker home and put it in the farthest corner of his dresser drawer, to be used the day after the next.

"How's this?" said Floyd's father, the next evening. "I hear that the police caught Tom Jones' big brother today for shooting off fire crackers. Do you know anything about it, Floyd?"

"Well—no, father."

"I'm glad you don't son. It's nice to know my boy isn't even looking for fire crackers."

That night Floyd took out the fire cracker from its hiding place, and as he tore it open and let its unlighted powder blow away with the wind, he thought to himself, "Goodbye fire cracker, they won't get me."

Many folks are like Floyd. They like to prevent trouble instead of learning by having trouble. It seemed that the children of Israel just had to have so much trouble before they could learn.

Application: What command has the Lord given us for the Sabbath day? What things do we consider proper for young folks to do on this day? What things would you refrain from doing? Why? Name some of the blessings which you feel may come to folks who are careful to keep the Sabbath Day holy.

Second Sunday, July 14, 1929

Lesson 25. The Lord Continues to Guide Israel

Text: Exodus 17, 18.

Reference: Sunday School Lessons, No. 25.

Objective: The Lord blesses those who keep His commandments.

Memory Gem: "Now I know that the Lord is greater than all Gods."

Organization of Material:

- I. The Lord's Promise Fulfilled.
 - a. The children of Israel and their cattle thirst.
 - b. Moses calls upon the Lord.
 - c. Water gushes from a Rock.
- II. Amalek is Subdued.
 - a. His people try to stay the progress of Israel.
 - b. Moses chooses Joshua to lead in battle.
 - c. With God's help, the Israelites are victorious.
 - d. An altar of thanksgiving erected.
- III. Jethro Offers Encouragement and Advice.
 - a. Jethro hears of God's power.
 - b. He visits his son-in-law.

Moses' wife and sons in the company.
 - c. He testifies of the superiority of Israel's God.
 - d. He suggests some self government.

The result—as the battle of Amalek was the beginning of warfare among them, so the appointment of judges was the beginning of self-government.

Application: Wherever the children of Israel camped, it seemed that that was the place the Lord had commanded them to camp, and they were always glad to stop in just that place. But sometimes they had trouble after they camped. What did they need badly when they camped in the place shown in the picture? How did they obtain water? What promises has God made to us if we will drink water instead of wine? What other foods has He told us to eat if we wish to be strong?

Third Sunday, July 21, 1929

Lesson 26. At Sinai

Text: Exodus 19, 20, 23:20-26; 24:7, 12-18.

Reference: Sunday School Lessons, No.

26.

Objective: The Lord blesses those who keep His commandments.

Song: Choose one from those suggested.

Organization of Material:

- I. The children of Israel come to Sinai.
 - a. God's promise through Moses.
 - b. The people's united answer.
- II. The Wonderful Demonstration There.
 - a. Thunder, lightning, smoke, trumpet sound.
 - b. Seen and heard by the whole of Israel.
 - c. The people become fearful.
- III. The Ten Commandments and the Promises of Obedience.
 - a. Given to Moses on Tablets of Stone.
 - b. Their content.
 1. Some dealt with God and man.
 2. Others dealt with man and man.
 - c. Their effect upon the people.
 - d. God's promises. (Exodus 23:20-25.)

Application: Which one of the Ten Commandments impresses you most? In what ways can you keep that commandment?

Fourth Sunday, July 28, 1929

Lesson 27. The Golden Calf

Text: Exodus 32, 34.

Reference: Sunday School Lessons, No. 27.

Objective: The Lord blesses those who keep His commandments.

Memory Gem. "Thou shalt have no other gods before me."

Song: Choose one from those suggested at the beginning of this department.

Organization of Material:

- I. The People call for a God to Lead Them.
 - a. Moses was gone.
 - b. People not strong enough to "walk alone."
 - c. Aaron makes them a God.
- II. Moses Pleads for Israel.
 - a. Because God is disgusted with them.
 - b. He recalls God's promises.
 - c. He meets with success.
 - d. He himself becomes discouraged.
- III. Peace and Faith in God Established Once More.
 - a. New laws obtained on new tablets.
 - b. The people repent.

Point of Contact: What do we call an image like the one in the picture? Name some of the gods the Egyptians worshipped. In what way could such images help the people? Who was the God of Israel? Name some of the ways He helped His people.

Application: What would you expect to receive if you asked a favor of a golden

calf? Name several blessings our Heavenly Father has given to us. What commandments tell us what kind of a God to wor-

ship? What do we always do every night and every morning to show our God how we feel towards Him?

KINDERGARTEN DEPARTMENT

General Board Committee: Charles J. Ross, Chairman; George A. Holt, Vice Chairman; assisted by Inez Witbeck

LESSONS FOR JULY

First Sunday, July 7, 1929

The Little Silk Flag

Objective: When we forget ourselves for the good of others we are brave and God is pleased.

Story: It was quite the most beautiful flag that Peter had even seen. It hung in the toy shop window and it was made of silk with red and white stripes like a peppermint candy stick and it had more white stars in its blue corner than Peter could count.

"How much does it cost?" Peter asked of the man who kept the toy shop and who was a very unusual kind of a shop-keeper indeed.

"It isn't for sale," said the shop-keeper, "I am going to give it away next Thursday to the bravest boy that I see through my window."

"Oh," said Peter, his eyes very big, and then he went on to school and before the last bell rang he had told all the boys.

"The queer, funny, old shop-keeper is going to give away his beautiful silk flag on the Fourth of July, to the bravest boy he sees through his window," Peter said, so of course all the boys were very much excited indeed.

All the week before the Fourth, the boys strutted up and down in front of the store window, trying to do brave things and to look brave, and hoping, oh, so much, that the queer old storekeeper with his twinkling eyes hidden behind a pair of large bone spectacles, would see them.

Halmar fell off a stone wall which his mother told him not to climb, and although he cried very loudly when the doctor put on the splints, he stood one whole afternoon in front of the shop window, hoping that the storekeeper would see him and think him very brave, indeed.

Birton put on his Indian suit and waved his tomahawk high above his head and ran up and down the street in front of the shop giving war whoops, which at least sounded brave.

"I wonder which little boy knows how to be truly brave," he said on the morning of the Fourth of July.

There was a wonderful parade planned for the day. The soldiers were going to march first, and after them the firemen and then a brass band and last of all would come the policemen in their blue coats and brass buttons. All the boys were excited watching for the parade, and when it came swinging down the street the boys shouted in delight and ran along behind, forgetting all about the little flag in the shop-keeper's window.

Peter was the last boy of all to try and catch up with the parade. As he ran along he saw a lame child sitting on the curbing, his crutches lying on the sidewalk at his side.

"Hurry, I'll help you along," Peter cried, helping the lame child to rise and putting his crutches in place. Peter had to lift him over some of the rough places and the parade swept farther and farther away through the street, and the band music grew fainter and fainter. Try as hard as they could, the lame child and Peter helping could not catch up with the parade. They missed every bit of it.

Presently, though, they came to the shop and the shop-keeper stood inside, looking out at them through the window. Then Peter had a thought, as he saw the beautiful flag flying so gayly in the window.

"Here's a brave boy," he cried. "He says that his leg often aches at night but he never cries. I think that he is brave enough to have your flag. Will you give it to him?"

"He certainly is a brave little lad," said the shop-keeper, smiling at the two little boys.

"I will give him a drum to beat upon and to help him keep up his courage," he said, and he hung a little red drum across the shoulder of the lame child. Then he took the flag from the window and said, "I have found another brave child, a child who forgets himself in helping a friend." And he gave the beautiful red, white and blue flag to Peter.

Gem: Flag of my heart, you are, you are.

Guide me the way of your top-most star.

Rest Exercise: As the children hum the tune to "Left Foot, Right Foot," p. 39, Kindergarten and Primary Songs, by Frances K. Thomassen, let them march in a proud but reverential way.

Suggested Songs for the Month: "Flag of My Heart," "Left Foot, Right Foot," "The First Pioneers."—Kindergarten and Primary Songs (Thomassen).

Note. In Sunday Schools outside the United States, flag story may be adapted to the Nation in which the pupils live.

Second Sunday, July 14, 1929

Lesson 19. The Red, White and Blue

Text: "Sunday Morning in the Kindergarten."

Objective: Loyalty to what our flag stands for helps us to become better citizens.

Organization of Material:

- I. Dan's mother gives him a lesson on the flag.
 - a. On the day before the Fourth,
 - b. While he was assisting in the picnic preparation,
 - c. In response to his request for a flag.
 - d. Every flag has a message.
- II. Dan lives its message.
 - a. During his visit to the store. He is true.
 - b. In tending the baby. He is brave.
 - c. While playing jacks. He is pure.
- III. Dan's loyalty rewarded.
 - a. He earns the right to carry the flag.
 - b. Night time brings complete satisfaction.
 1. To mother.
 2. To boy.

Lesson Enrichment: With the little flag that the teacher should bring she can easily explain the colors and what it stands for; just how the flag reminds us of what we ought to do. The red says be brave, not only in the darkness but in acts of kindness. The white tells us clearly to be clean and pure—in body and in mind. Never say what you wouldn't want Mother to hear, and always think that which is good and noble. Blue says to be true to everyone. We can be true by speaking the truth, being kind and considerate of all. An object lesson can here be deeply impressed on how we should properly take care of the flag. In war we fight and die for our country's flag; in peace we should be eager to live for what it stands for.

Gem: Same as for last Sunday.

Rest Exercise: Sing "Left Foot, Right

Foot," from Frances K. Thomassen's Kindergarten and Primary songs, as the children pretend they are playing band instruments, some the drum, some the cornet, trombone, etc.

Present each child with a cut-out horn on which is written, "Blow three cheers for America."

Note. Story, cut-out, etc., may be changed or adapted to suit environment and conditions of those living outside of the United States.

Third Sunday, July 21, 1929

Lesson 20. The Children of Israel in the Wilderness

Text: "Sunday Morning in the Kindergarten."

Reference: Exodus 16:2-31.

Objective: We receive and enjoy God's blessings when we keep the Sabbath Day holy.

Organization of Material:

- I. The Children of Israel leave Egypt.
 - a. They had been slaves to King Pharaoh. They worked every day of the week.
 - b. The Lord chose Moses to lead them away.
 - c. They went hurriedly.
- II. A hungry crowd becomes discontented.
 - a. Their situation. Many people—no food, no way to obtain it.
 - b. Their murmurings.
 - c. They call to Moses and Aaron for assistance.
- III. The Lord sends food.
 - a. In response to the prayers of their leaders.
 - b. Quails in the morning. Manna at night.
 - c. His special request.
- IV. Observance of the Sabbath Day brings joy.

Strength and contentments to those who obey; in contrast, hunger and unhappiness to those who disobey.

Lesson Enrichment: The approach of our lessons is splendidly told in our text and should be carefully followed. Our lives would be weary indeed if we were forced to do the same thing each day. Show how contrast or change makes us happy and willing to do that which is necessary. Part of each day is for work of different kinds and part for play. We call Sunday the best day of the seven because on this day we should rest and go to meeting, Sunday School, etc. Sing songs of praise, partake of the sacrament and listen to and participate in our lessons which should make us better and more happy the rest of the week. How can we best live the Sabbath

day, is a subject that might well be enlarged upon by young and old.

The children of Israel, through being slaves and working every day, lost most of the joy of life.

Gem:

"There is something that even a child can do
That's greater than deeds of war,
It is only this, obey God's word,
For He can ask no more."

Rest Exercise: Pretend at gathering manna as the children of Israel did in the wilderness. Let some of the children hold the bags or aprons as the others are gathering.

Present each child with a cut-out basket upon which is written, "We must rest on the Sabbath Day."

Fourth Sunday, July 28, 1929

Lesson 21. A Pioneer Story

Text: "Sunday Morning in the Kindergarten."

References: Exodus 1:7-14; 2:1-10.

Objective: Courage to do right wins the favor of God and man.

Organization of Material:

Introduction: Briefly review Pioneer history to the beginning of this story.

I. A Pioneer family prepares to go to a new home.

a. Father, mother and daughter load their handcars with necessities only.

b. The journey to be a long one.

c. The captain's suggestions.

1. To leave Christina's doll.

Her sorrow.

II. Christina parts with her precious doll.
a. With a broken heart she goes off to cry.

b. She caresses it and says, "goodbye."

c. She hides it behind a rock.

d. She answers her mother's call.

III. Tommy Dobson's kindness brings joy to all.

a. He finds and keeps Christina's doll.

1. Not knowing it was her's.

2. He has room for it in his cart.

b. His sympathy.

c. He surprises Christina with the doll.

d. General rejoicing.

Lesson Enrichment: Courage to do right is beautifully interwoven through this lesson. The courage of the sturdy pioneers, the bravery of little Christina and the kind and sympathetic act of Tommy Dobson all show how the favor of God and man is obtained through courage.

Tell the children what a pioneer is, and show them how the pioneers traveled, suffering as a sacrifice for their religion. They gave up worldly things for the spiritual and were blessed with joy by so doing. Show what it means to have courage to do right.

Gem: Same as last Sunday.

Rest Exercise: Pretend to be pioneers pushing the handcars across the plains, or driving the oxen.

Present each child with a cut-out covered wagon on which is written, "I love the brave Pioneers."

Question Box: Teachers, are we giving some child an opportunity to pray aloud every Sunday Morning?

THE TRINITY OF LIFE

There are three injunctions which I feel every young person should hear.

First: Find yourself. Find who you really are and what you like best. Know your weak points and your strong ones. Only by knowledge of our weaknesses and constant effort can we overcome our failings. Find what you really want to be. Determine what you are naturally best adapted to do. Don't be misled by false glitter or another's success in a different occupation. Find your groove, your talent and stick to it. Find yourself!

Second: Save yourself. Be careful of your physical being. Your health is a fortune and should be guarded more closely than your dearest possession. Learn economy of steps, of motion, of time. Be physically fit for any reasonable demand on your strength. Then go about your daily work with vigor, with enthusiasm, with pleasure. Save yourself.

Lastly: Give yourself. Give the world the best that is in you even if it be a sacrifice on your part. Don't expect to give a second-class article and receive pure gold. One's mind grows by sharing as well as one's character.

The familiar quotation, "Give the world the best, and the best will come back to you," is gospel truth. Give your best and experience your own pleasure in the doing. Give yourself.

Three cardinal commands for every young person: Find yourself; save yourself; give yourself.—W. H. Clemmons in the Nebraska Teacher.



TWO GOOD DOCTORS AND A GRATEFUL PATIENT

My Brother Bill

By Henry F. Kirkham

With paper, glue, and sticks crosswise,
I built a kite that never flies;
Perhaps I made the tail too long,
Or maybe, something else is wrong.

My water-wheel don't run just right,
The way my top spins is a fright;
And if I try to sail my boat,
Somehow or other, it won't float.

And, hence, I asked my Brother Bill
To help me fix them so they will;
For Bill, of course, sure knows about
A lot of things I can't find out.

Bill said, "No doubt the boat's too light
To carry all those sails upright;
Some lead below, I hope will do,
And putty in a seam or two."

"The kite we'll lengthen out a bit
And make the tail and guide-string, fit;
The water-wheel, I greatly fear,
Is sadly out of perfect gear."

"And all that ails that new top's crown
Is just to get it whittled down;
Now hurry up and get my tools,
And watch me fix them—by the rules."

My Brother Bill made haste to show
How awkward toys are made to go,
By here and there a little touch—
My! it is fine to know so much!

"I Have a Friend"

By Dolly Spurr

He had once been a fine proud cat
who "belonged." Then his old Mistress died with whom he had lived all his life, and "Tom" became a stray. His gray coat which used to be glossy became filled with burrs, and vest and paws once snowy white were gray with dirt. He did not care. All his strength was used in hunting food, in digging

holes to crawl into when it was rainy and cold, or running away from dogs and cats who chased him from their homes. Often, too, boys and girls or women in the homes would stone him away. They did not know, perhaps, that they should be kind to all helpless animals, or that there were Bands of Mercy who made it a point to shelter and feed homeless cats.

But the God of Cats directed old Tom perhaps, for one day he came to the house of the Lady who Loves Animals. She first noticed him one rainy day, huddled beneath a protecting hedge shrub. And he was so wild that all efforts to approach him resulted in his flying down the street. But the Lady who Loved Animals was wise, so she began setting food out by the hedge, and then she put an old blanket in a box and placed the box between two thick shrubs. So, after several days, old Tom knew that he had food and a home, and soon he did not run when the Lady approached him. Tom's heart grew warm and his body rounded again, so he sat in his little box home and polished his vest and boots until they were white as snow, while his coat became free of burrs. The Lady who Loves Animals has such a wee home, and so little of this world's goods, and she has two cats and a dog in her house, so it was just impossible to bring Tom inside. But there is always enough so that Tom may have a bit of milk and a bone each day and he seems content. In bad weather there is a box in the woodshed where he keeps dry, and where often the Lady and her Dog that Loves Cats, come out to visit him. The Lady strokes his fur and talks to him, and he may also rub against the friendly dog. Then Tom thunderously purrs his thanks, and his challenge to the whole world, "I have a Friend!"

A FRIEND

God never loved me in so sweet a way before.

'Tis He alone who can such blessings send,

And when His love would new expression find,

He brought thee to me and said: "Behold, a friend!"

—Selected.



Courtesy Our Dumb Animals.

Do Dogs Behave Like Human Beings?

In an article by Walter A. Dyer in *Our Dumb Animals*, he quotes the following story of a pup:

"Of all the residents in our town, there was just one man with whom my family was not on friendly terms. To the premises of this Mr. Smith did 'Peter' the pup, through some perverse impulse, immediately resort for his first experiments with life and humankind. The month was May. A new lawn had been planted in front of the Smith house and the young grass was just getting a good start. Mr. Smith, before going to the city that morning, had set the lawn sprinkler going.

"Peter the pup had never seen a lawn sprinkler before. It interested him hugely. He started to investigate. Advancing cautiously with rolling eyes and frequent backward leaps, he tested

the purposes and possibilities of this strange creature.

"At length Peter became aware of its power to wet him. At first this frightened and angered him and he barked furiously at it. Then it began to interest him. At last, the day being warm, it pleased him.

"Finally, Peter walked in under the spray and proceeded to dig a bathtub in the lawn. (He was already an accomplished excavator.) He made a thorough job of it. He dug a hole two feet long, a foot wide, and a foot deep, by a rough estimate. Then he stepped aside and waited for the hole to fill with water, after which he took a bath. Now don't you think that such intelligence in a mere baby of a dog is most remarkable?"

The Artist

By Cora Carver Ritchie

"Will you stop that, Bert Hunter? You're the meanest little rascal in town. I never can have any fun for you kids. There, get over in your own place."

Della Hunter was in one of her mad spells again. She was eight and her brother, six, knew enough from past experience, to move over to his side of

the blackboard. She might let her hand fly up and hit him on the side of his head. Just wait till he was bigger, sisters were a nuisance anyway.

Mrs. Hunter stepped quietly to the kitchen door and looked at the unhappy children. They had to stay out of school, because Bert had been sick and the school nurses said it might be

chicken-pox. Mrs. Hunter had tried to keep the children busy at the kitchen blackboard and with the new magazine cut-outs, but Della still kept up her scolding and grumbling. Mrs. Hunter was worried about her. This was getting to be a regular habit with Della.

Why, look at her now. The corners of her mouth were turned down like an ugly old witch's, deep scowl covered her forehead, her hair was rumpled out of place—she was growing to be an ugly girl.

Oh dear, dear! Poor Mrs. Hunter! What was she to do? She wanted more than anything else in all the world to have a sweet, beautiful girl. But just see Della—angry and ugly and making Bert angry, too. Mrs. Hunter had talked to her and told her many times she must be a better girl, but here she was angry and cross as ever. "I can't ever do anything I want. I'm not sick—that horrid old nurse; and now it's raining and I can't go out." The tears were splashing down her cheeks.

It wasn't because she couldn't find plenty to do. Here was a nice warm room, filled with toys and books, and a kind mother to cook delicious meals, always on time. There was plenty of everything, everywhere.

Mrs. Hunter, standing quietly in the doorway, thought of all these wonderful things—things she never dreamed of having when she was a girl. When she was a girl! She thought of the time when she was little, and of a beautiful picture hanging in her mother's home. She still had it. She would show it to Della. She hurried upstairs to the old black trunk. There it was as pretty as ever.

"Della, Della, come see what I have found," called Mrs. Hunter. Della ran to her mother.

"Oh, mama, what beautiful little girls they are. What are they doing? Oh, what pretty eyes. Are they looking at each other? Why they are just alike."

"Yes, my dear they are just alike. Look carefully again."

"Oh, mama it is only one girl, she is looking in the mirror. She sees herself. She is smiling at herself." Then after a moment's careful study, Della spoke rather longingly, "Oh, how I wish I could be as pretty as she is."

It was truly a beautiful child. A small girl, dressed in a fluffy, pink dress, masses of yellow curls—blue eyes, rows of even white teeth, and a smile on the face that far outshone the gold tinsel so profusely scattered over the picture. Smiles and the reflection of smiles—smiles repeated.

Again Della sighed, looking intently at the picture, "Oh, I'd give anything if I could ever be as beautiful as she is."

"You can easily be as beautiful as she, Della."

"Oh, mama, can I really? How?"

Mrs. Hunter reflected, "Tell me Della, two things the little girl is doing."

"Why she is looking in the mirror and—and—smiling—"

Mrs. Hunter smiled, "Yes, smiling, smiling and looking at herself and she sees the smile come back—Now you look in this mirror. Now what is Della doing?"

Della glanced at her own reflection—then quickly turned away. Tears had made her eyes red, her nose was shiny and the corners of her mouth still pointed down.

"Now, Della, look again. Smile at the girl in the mirror." Della looked doubtfully at first, then saw her own blue eyes—pretty now, like deep clear pools. Della smiled. A smile beamed on the face in the mirror. The corners of the mouth turned up, a pretty flush like a quick darting sunbeam flitted over her whole face—her smile spread—why—why she could make her own pretty face.

"Now do you see how beautiful Della is? See how easily you can make

your own face pretty. Practice is the little fairy that helps you mould your face the way you want it."

"Oh mama! If I practice smiling every day, will my face be beautiful?"

"Yes, my dear, you are the only one who can do it. Ugly, selfish thoughts show in your face, they make

you unhappy and the corners of your mouth turn down, but when you think of making others happy and smile, no matter how hard it is, your face will grow more beautiful each day."

"Yes my little girl, you are the painter and you can make the picture on your face as beautiful as you like."

The Bird Bungalow

By M. G. Gosselink in Our Dumb Animals

See, Jenny Wren, I've built a bungalow for you.
Made it from a box—myself—just see, it's painted, too.
I've put it on a pole, high up, right near the garden wall,
Where sunflowers and hollyhocks are growing straight and tall.

Why don't you come to live in it, you tiny little thing?
I want so much to have you here. I like to hear you sing.
It's been put up for most a week. Ma said it was so cute.
I'd feel most awful, awful hurt if p'raps it wouldn't suit.

The roof won't leak a bit. I'm sure the door is plenty small;
I meant it so the rain and sparrows can't get in at all.
It's big enough for six of you, so build your cozy nest.
O please move in; won't charge you rent; 'cause I like you the best. ●

Our garden's full of worms and bugs and all that's good to eat.
I know that you are fond of grubs, and cutworms are a treat.
You're 'tirely welcome to them all; I'm sure you wouldn't mind,
If, when I'm digging in the yard, I'd give you all I find.

I'd be so glad to have you 'round; to hear your cheery song;
To see you creep 'neath vines and plants, and watch you all day long.
And when your little speckled eggs hatch into baby wrens.
I'll stay close by and 'low no one to see them 'cepting frien's.

A Beautiful Garden

Have you walked in that beautiful garden
Where unselfishness blooms as a rose,
And content is the sweetest of borders,
Where the lily of peacefulness grows?

Have you been where the herb that is honor
Throws its fragrance o'er life just begun,
And the little white daisies of kindness
Are unfolding gold hearts to the sun?

It is far down the road of endeavor,
Little child, in a kingdom apart!
And you'll find in this beautiful garden
All the flowers that should bloom in your
heart.

—Playmate.



We know that the milk of cows, goats and other animals has been used as food for thousands of years.

The Old Testament mentions the use of milk in 44 places. The Book of Genesis tells the story of the three angels visiting Abraham, and that he "took butter and milk and the calf which he had dressed and sat it before them; and he stood by them under the tree and they did eat."

Without doubt our forefather Adam used cow's milk as an article of food, and undoubtedly tried to find ways to keep it from spoiling. Butter, and no doubt cheese, was known to Adam and probably resulted through efforts to keep the food substance of milk for a longer time than fresh milk would keep. Butter and cheese, while food articles of tremendous importance, contain only part of the food substance of whole milk; hence the realization of the need for whole milk with permanent keeping quality, and with none of its food substance lacking or impaired.

When France, under Napoleon, was fighting the other nations of Europe, food for the French Army was one of their greatest problems. At that time the French Government offered 12,000 francs—a great deal of money in those days—to anyone who could find a satisfactory method for preserving food. A man by the name of Nicholas Appert set out to win the prize, and after 15 years, in 1810, he announced that he could preserve food by first heating it, and then sealing it in an air-tight container. Appert was given the prize. However, he did not know why it was that food thus treated would not

spoil. Gay-Lussac, another Frenchman, concluded that canned food remained wholesome because the air was kept from it; then came a great human benefactor, Louis Pasteur, another Frenchman who discovered tiny organisms (bacteria) and now we know that food spoils because of the presence of these organisms.

The idea of preserving milk by concentrating it (taking away part of the water) and heating it in sealed cans was brought to Highland, Illinois, from Switzerland by John Meyenberg. It was in this little country town near St. Louis, in 1855, that Evaporated Milk was first prepared commercially. It was only after several years of struggle and experiment that Evaporated Milk became a success. Twelve years after it was first produced the Spanish American War broke out and the Government bought thousands of cases for her fighting men. Tens of thousands of them learned about it and when they returned home continued to use it, they told their friends about it and soon every city, town and village in America was using it.

Today, in the United States alone over 1,250,000,000 pounds of Evaporated Milk is produced each year. If all these cans of milk were shipped at once it would require a train of 34,000 cars, and the train would be over 300 miles long.

Utah produces some of the world's finest and best Evaporated Milk and the manufacturers of Sego Milk are the pioneers of Evaporated Milk in the Inter-Mountain Section.

Sego Milk is manufactured at Richmond, Utah, Buhl, Idaho, and at Galt and Salinas, California, and the plants of this company are among the largest and finest in the whole world.

Sego Milk is pure, fresh whole cow's milk; nothing is added to it, and the only thing taken from it is about 60% of the water. It is sterilized in sealed cans, and with all the bacteria destroyed it is a safe milk.

Scientists, physicians, child specialists are constantly proving Evaporated Milk to be superior to fresh whole cow's milk for babies and convalescents, being more easily digested than ordinary milk.

Sego Milk is not a substitute for milk—it is milk—pure, and clean and containing all of the food substances and is demanded and used by hundreds of thousands of housewives in the Inter-Mountain Territory. Use Sego Milk in all your cooking, it is Cream's Rival.



The Budget Box is written entirely by children under seventeen years of age. To encourage them, the "Juvenile Instructor" offers book prizes for the following:

Best original verses of not to exceed twenty lines.

Best original stories of not to exceed three hundred words.

Best amateur photographs, any size.

Best original drawings, black and white.

Every contribution must bear the name, age and address of the sender, and must be endorsed by teacher, parent or guardian as original.

Verses or stories should be written on one side of the paper only. Drawings must be black and white on plain white paper, and must not be folded.

Address: The Children's Budget Box, "Juvenile Instructor," 47 East South Temple Street, Salt Lake City, Utah.

The Run-a-Way Jitney

One day little Mary asked her mother to let her go and play with Margaret until she got back from town.

Her mother said, "No, Mary, I think you had better stay here, do up the dishes, then when I come back I will give you some candy. You wouldn't want to leave Grandpa here alone, anyway, would you?"

"Well, mother, you can take him with you. I can do the dishes after I get back, can't I?" asked Mary.

"Mary, if you don't want to do what I want you to, you shall stay home and not get any candy or anything," said her mother. So it happened that she had to do this.

After her mother had gone she thought to herself, "Now that Grandpa is asleep I shall go over there and play anyway if mother did say I couldn't. I'll come back at—let's see—it's ten o'clock now and mother won't be back at least unto five o'clock—well, I'll come back at four."

So she got ready and went. Oh how her conscience hurt her! A voice

would just keep saying, "So you're disobeying, are you? Well you'll get dearly punished."

So she went on not looking on either side of the road. She was right in the middle of the road. Oh! Something hit her. What was it? It was a runaway jitney. She lay in the middle of the road unconscious.

Finally her mother came along. What was that which she could see in front of her? Oh dear; it was Mary!

Mrs. Browning could hardly get her into the buggy for she acted just as if she were dead. She hurried her to the doctor. She was told "two ribs are broken, and one leg right at the knee. I'm not sure but I think all the joint juice has drained and her head is badly bruised in many places. It will be a very serious operation but I think she will be all right."

Mary was operated on and got along very well. She is all right now. She has learned her lesson and has paid her bills. It was a mighty expensive lesson.

Age 11

Klea Call,
Toponish, Idaho.

Spring

Spring is coming,
Bees are humming,
The jolly season's here;
Birds are winging,
Breezes singing,
Summer's drawing near.

Winter is past,
Spring's here at last,
The brooks are running free;
Children come,
To hear the bees hum,
Under the spreading tree.

Age 10

Mar Payne,
Box 73, R. F. D. No. 1,
Duncan, Arizona.



Nile and Nilace Sorenson
(Twins) Burley, Idaho

Virginia Has a Scare

Once upon a time there was a little girl named Virginia. Her mother said that she was going away and leave the baby with Virginia and Virginia said that she would be glad to stay with her little brother. So that night her mother went away and Mary put her brother

Billy to bed and was doing her lessons when all of a sudden something jumped on the porch and the light went out. Then Virginia was so scared she jumped up and ran out of the door and over to her friend, and said some one was at her place. Her friend's father went up to Virginia's place and it was the snow that made the noise. The snow dropped off the roof and broke the wires, so that is what scared Virginia Martin.

Age 9.

Vivian Richardson,
Eden, Utah.

Spring

Winter is over and spring is here,
The boys with their balls, and girls
with their dolls.
They're happy when spring is so near;
Winter has passed on with its ice and
snow,
And spring is here we all know.

The flowers so fair will bloom every-
where
In the beautiful garden of spring.
The brooklets so gay will dance on
their way
To the river so crystal clear.
The boys and girls, they shout for joy,
Oh! Spring is here. Oh! Spring is
here.

Age 8

Eunice Jeanette Gray,
Tooele City, Utah.

My Pony

My pony has a shiny black coat. Between his gentle brown eyes, is a white star. His name is Star. His fine silky tail almost touches the ground. To me he is a beautiful horse. He can do many tricks. When I tell him to lie down he obeys me. Once I was the victim of his tricks. My brother and I were herding cows on the hill. At noon we took them to water. We were both on horses. I was on Star. We were having great fun, when Star decided he was thirsty. So I rode him into the ditch to give him a drink. It was then my brother thought he would

have some fun. He said, "Lie down Star." With that my horse lay down and of course I became very wet. I led my horse out of the water and without a word left my brother to herd the cows alone.

My pony and I have had many good times together. When he is in the corral I often go out and whistle to him. Then he comes running to me like he is glad to see me. I like Star. He is my best friend.

Age 10

Ren Smith,
Rexburg, Idaho.

The Big Scare

One time last fall, Florence and I went down in our garden to pick tomatoes. We had our pan half full when we heard a noise in the brush. Florence picked up a tomato and threw it. We got frightened. Florence told me to set the pan down and run. I ran up to the top of the hill, and stopped to wait for Florence to come. When she got up where I was we both ran for the house. There had been some wild cats seen close around, so we thought it was a wild cat. When we got across our bridge, we heard something running after us, I looked back and there was an old dog. Then we went back to see if it was our dog. When we got down there, there was nothing to be found, for our old dog was the wild cat.

Age 10

Thelma Carter,
R. F. D., Box 28,
Porterville, Utah.



L. D. S. Columbus Br. Chapel, Georgia
Photo by W. O. Melvin, Jr.,
3114 11th Avenue,
Columbus, Ga.



DRAWN BY ARTA JENKINS

Age 11.

158 E. 1st North,
Nephi, Utah

The End and Beginning of Day

The golden sun is setting,
And the sky is turning gray;
The black clouds in a distance
Are fleeing fast away.

Now the beautiful moon is rising
In the east, just like the sun,
And the night-birds have awakened.
For the day is done.

The moon has traveled across the sky,
And the east is getting bright,
The sun is coming quickly,
To change the dark to light.

The golden sun is rising,
And the people are awake to stay,
Until twilight comes again,
For the night has passed away.

Age 13

Elsie Fay Terry,
Rt. 1, Box 130,
Roseville, Calif.



DRAWN BY HAZEL ECCLES
Age 14. 256 D Street,
Salt Lake City, Utah.

The Snow

All is still without.
The air is warm and still,
What is it all about?
A change from such a chill.
The clouds have filled the sky,
The sun stopped shining bright,
And we can't help but say—
"Why did it snow last night?"

How lovely is the morning!
The earth a pearlish white;
And then we can't help but say
"I'm glad it snowed last night."
Snowmen everywhere erected,
The hills covered with sleds,
And the little flowers beneath it
Turn over in their beds.

Old nature with a paint brush
And paint of ivory white,
Has done her work so swiftly;
To make the world so bright.
We glory in the snow-banks
At the white covered mountain's
height,
And yet we couldn't understand,
"Just why it snowed last night."
Age 15 Aloy Shupe,
856 10th St., Boulder, Colo.

Springtime

The winter has gone,
And springtime is here,
Bringing happiness
And gladness and cheer.

Oh beautiful spring!
You've come at last,
Leaving the winter
In the cold, icy past.

Flowers are blooming,
And the sky is blue,
The sun is shining,
For the clouds have gone, too.

The grass is green,
And the birds are singing,
Because of the happiness
That spring is bringing.

Age 13 Elsie Fay Terry,
Rt. 1, Box 130, Roseville, Calif.





DRAWN BY ROYAL ATWOOD
Age 14. Box 13, Charleston, Utah

HONORABLE MENTION





We have received a number of interesting poems, articles, drawings, from children at Widtsoe, Utah. Among those entitled to special mention are the following:




Melba Ackerman, V. Ackerman, Luella Adair, Pearl Frandsen, Irva Gleave, Merthell Gleave, Vernile Gleave, Louise Mangum, Lavar Meacham, Golden Meacham, Dellareen Nielsen, Mayhew Orton, Ida Reynolds, Lucile Reynolds, Rhoda Reynolds, Leon Taylor, Gail Taylor, Beatrice Twitchell, Sonoma Twitchell, Ralph Twitchell, Zelma Twitchell.





(Continued from April Number)

one day Tom brought home his new , the Jenny Wren. This is the Jenny Wren," said Cousin Kate, snipping and clipping with her clever . "Can




we go out sailing to-morrow, Tom?' cried . 'If the wise  points West,' said Tom. Then Little Girl danced for joy. She tied up her lunch-, and dressed her , and went to bed and


dreamed of the . But when to-morrow came, the wind blew and the  poured and the  pointed straight East! Dear, dear, how sad it was!

The  ran into their , Mary scolded, Tom frowned, and  --- cried? Not a bit of it! She looked up at the wise , and laughed out loud. "Blow east, blow west, to laugh is best!" she said.




'Please, dear Mr. Weathercock!'

And what do you think? In two minutes the  had stopped.

'Hello!' cried , looking up.

And there was the wise  pointing West with all his might and sparkling like gold. And in






two minutes more the  was out, and  and  were off and away in the Jenny Wren!"

Little Scissor-Stories



(V)

THIS is a Kite," said Cousin Kate, clipping and snipping with her clever scissors. "It was a very gay kite, made of red paper, red as a rose, with a long tail, tied with five, ten, twenty red bows. It stood on the shelf in the toy-man's window, and looked out at the birds and butterflies that flew by in the sun. 'I can fly too,' said the proud kite. 'I can fly wherever I like, up to the top of the hill, or over to the other side of the hill. I am bigger and brighter than the birds and the butterflies. I can do whatever I please. It is well!' 'Listen to the proud Kite!' said Mrs. Sparrow, twittering. 'The proud kite will have to be taught a lesson!' 'Peep, peep, a lesson!' said all the little birds. Now Tommy Trott saw the Kite in the toy-man's window, and went in and bought it with his bright coins, and took it up to the top of the high hill where the big windmill stands. This is the big windmill," said Cousin Kate, snipping and













clipping with her clever . "Fly, Kite!" said . But the  lay flat on the ground and could not rise. Piff, puff! the wind blew, and up



went the Kite, sky-high. 'I can fly wherever I like!' it cried. 'I will fly to the top of the !' But, piff, puff! the wind blew the other way, and in two minutes the proud  was torn into strips, and, flip, flop, down it came to the ground.

Dear, dear, what an end for the proud Kite! But

 ran with it to his mother, and she covered it again with red paper, and tied new red  on its , and away went  with it again to the top of the hill. Piff, puff! the wind blew, and up went the , sky-high. 'The  and the

 fly when they please,' said the Kite. 'But I fly only when the wind helps me, and wherever the wind bids me, there I go. It is well!' 'Listen to the good !' said  to the little . 'The good



'The good Kite has learned to mind. It is well!' 'Peep, peep, it is well!' said all the little sparrows."



Missing Nothing

"Harold," asked the teacher, "in the sentence, 'I saw the girl get on the street car,' how many I's would you use?"
 "Both of 'em, teacher," replied Harold.

Good Natured

Customer (on Sunday morning): "Give me change for a dime, please."
 Druggist: "Sure; and I hope you enjoy the sermon."

Justifiable

"Winifred swears she never has been kissed by a man."
 "Well, isn't that enough to make any girl swear?"

Sensitive Touch

Colored Rookie: "I'd like to have a new pair of shoes, suh."
 Sergeant: "Are your shoes worn out?"
 Colored Rookie: "Worn out?! Man, the bottoms of mah shoes are so thin Ah can step on a dime and tell whether it's heads or tails."

Improve Your Aim

"I see you have a sign in your store, 'We Aim to Please,'" remarked the irritated customer.
 "Certainly," replied the proprietor, "that is my motto."
 "Well," retorted the I. C., "you ought to take a little time off for target practice."

No Time For Levity

The storm increased in violence. The captain, feeling that his ship was in danger, sent up a signal of distress—a rocket.
 "Captain," said the solemn-faced individual at his side. "I'd be the last man on earth to cast a damper on anyone, but it seems to me that this is no time to be shooting fireworks."

Another on Sandy

Hinky: "What makes so many Scotchmen humorous?"
 Dinky: "You see, it's a gift."

Fifty-Fifty

Grandma: "People don't seem to marry as young as they did when I was a girl."
 Grandflapper: "No, old dear, but they do it oftener."

Wasted Effort

Here lies the bullet riddled corpse
 Of Thomas J. McBluff.
 He held five lovely aces—
 Four would have been enough.

Entirely Gone

Jimmie: "Pa, a man's wife is his better half, isn't she?"
 Pa: "They are generally referred to as such."
 Jimmie: "Then, if a man marries twice, there isn't anything left of him, is there?"

That Binding at the Waist

While the diagnosis of the patient, who had eaten rather generously, was proceeding, the sick man said, "Doctor, do you think the trouble is in the appendix?"
 "Oh, no," said the doctor. "Not at all. The trouble is with your table-of-contents."

The Truth Of It

Two darkies were reading the inscriptions on tombstones in a cemetery. One of them let out a raucous "Haw! Haw!" and when the other came up he pointed to the inscription on the tombstone, which read: "Not dead, but sleeping."
 "Haw! Haw!" laughed the darky. "He ain't foolin' nobody but hisself."

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